Shoshonean Tribal Names

Studies of California Indians

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NOTES ON SHOSHONEAN TRIBAL NAMES

~~THE NAME PIUTE~~

~~(In its various forms, as Paiute, Pah-Ute, Pah-Utah, Piute, Py-Ute, Payuches, Pyatt, Pey-utes, and so on)~~

~~By~~ C. Hart Merriam

Since early historic times in the Southwest, the name Piute in one or more of its various forms has been used for a Shoshonean tribe or group of tribes occupying a considerable extent of country north of the Big Bend of the Colorado River, and in more recent times the same name has been, and still is, applied to a widely different group of Shoshonean tribes inhabiting eastern California, northwestern Nevada, and eastern Oregon -- thereby giving rise to endless confusion.

As early as 1776, the Spanish Padre and explorer Garces, looking across the Colorado from the south, saw smoke rising on the north side; this, he was told by his companions, apparently Yavapi Indians, came from the fires of the Payuchas. In the course of his travels, he mentions the Payuchas at different times and places, indicating that a century and a half ago the name

was in common use among the Yavapi and other tribes of the Colorado River region.

In enumerating the sequence of tribes from the south northward, Garces gave above the Mohaves, and in the order mentioned, the Chemeguaba [Chemeweve], Yabipai, Payuchas, and Yutas.[a]

The name Payucha appears also on Font's Map of 1777, and was used by Don Jose Cortez in 1779. And in recent years it has been learned that the Hopa call the Piute Pai-yu'-chimŭ, and that the Navaho call them Pai-yu'-tsĭ.[b]

It is obvious therefore that for a very long period--doubtless many centuries--the southern Piute or Pahute tribes have been known to the desert tribes farther south by some form of the name; but so far as known only a single tribe used the name for themselves. This tribe lived on

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[a] Garces Diary, Coues reprint, p. 434, 1900.
[b] James Mooney, The Ghost-Dance Religion, 14th Ann.Rept. Bureau Ethn. for 1892-1893, p. 1048, 1896.

Muddy River and Meadow Valley Wash in eastern Nevada. It was visited by Jedediah Smith in the fall of 1826, and by Major Powell in 1873. Smith states: "Passing down this river some distance, I fell in with a nation of Indians who call themselves Pa Utches."[3] And Major Powell, commenting on the widespread use of the terms Piute and Pahute, observes, "but the Indians know only those on the Muddy by that name."[4]

It is a curious fact that the adjacent Utah or Ute tribe -- written also Eutaw, Yutah, Iutas and so on -- although in geographic contact with the Pahute of southern Utah and

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[3] So printed in the French version, in Les Nouvelles Annales des Voyages, 2d ser. Vol. 7, pp. 208-212 [not 308-312 as given by Dale], 1833 [copy in Library of Congress]; but misspelt Pa-Ulches in the "Missouri Republican, Oct. 11, 1827" as reprinted in The Ashley-Smith Explorations (1822-1829), edited by H. G. Dale, p. 188, 1918; and in the copy of Smith's letter in the letterbook of the Superintendent of Indian Affairs now in the Kansas State Historical Society at Topeka. But this letter is a copy, as I am informed by Miss Clara Francis, Librarian, and "is not in Jedediah Smith's own handwriting."

[4] J. W. Powell in Rept. Commr. Ind. Affairs for 1873, p. 45, 1874.

speaking a closely allied language, has been known from earliest historic times by its own distinctive name. Thus Garces in 1776 and Font in his map of 1777 (mention) the Yutas as next beyond the Payuches (from the south).

It is now of interest to examine the interrelationships and boundaries of the tribes to which the names Piute and Pahute are commonly applied. Roughly speaking, it may be said that the names cover three quite distinct divisions of Shoshonean Stock, namely:

1. The Northern Piute, inhabiting northwestern Nevada, eastern California, eastern Oregon, and southwestern Idaho;

2. The Southern Piute or Ute-Chemeweve, inhabiting parts of southeastern California, southern Nevada, southern Utah, and northwestern Arizona.

3. The Monache, inhabiting Owens Valley east of the Sierra Nevada and (also several) isolated valleys on the west slope of the Sierra. (Because of its geographic and linguistic isolation this group will be considered separately (see pp. 15-17.).

The earliest published references to either group as Piute (regardless of spelling) relate to tribes of the southern or southeastern division,

and the first syllable of the name (Payucha, Payuchas, Payuches, (Payuskis) as written nearly 150 years ago by La Fora, Garces, Font, Escalante, and Cortez, has the Pi sound; but many of the later authors in referring to the same tribes, changed the Spanish Pay (=Pi) to Pah--as in Pa-uches, Pa-Uta, Pah-utes, Pah-Utas.

On the other hand, the majority of modern authors have adopted the Pi sound--as in Piute, Paiute, Pi-Utas, Py-Utes, Pyutt, Py-uta, Pi-utah, and so on--for the tribes of the northwestern division--tribes ranging from eastern Oregon southerly over northeastern California and northwestern Nevada. Nevertheless, both Pi- and Pah- are in common use ~~in the literature~~ for both sets of tribes.

In 1856 Dr. Garland Hurt attempted to discriminate by definitely adopting the form Py-Utes for the northern division, and Pah-utahs for the southern (including the tribes of Utah)[5]. He was followed by Simpson, who states

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[5] Garland Hurt, Rept.Commr.Ind.Affrs.,House Doc.1, 34th Cong., 3d Sess., 779, 1856

that the Py-utes are "frequently confounded with the Pah-utes, with which they show only a distant affinity"--the Py-utes (or Pintes) living in extreme eastern California and western Nevada; the Pah-utes in central Nevada [and Utah][6].

Gatschet in 1876 took the same ground, stating:

"Presumably there exists a difference between them [the Pah-Ute of Utah] and the Pi-Utes in northwestern Nevada."[7]

But Powell (1874)[8], Waterman (1911)[9], and Dixon (1915)[10] reversed the usage recommended by Hurt, Simpson, and Gatschet, and designated the southern group "true Paiutes"--thus following the earliest users of the name, the Spanish explorers, La Fora, Font, Garces, Escalante, and Cortez, who gave the Pi sound (which they wrote Pa) to tribes of the southern division.

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6 Appendix O of Simpson's Rept. Expl. Great Basin of Utah, pp. 37-38, 1876

7 Zwolf Sprachen, 80-81, 1876.

8 Univ. Calif. Pubs., Amer. Arch. & Ethn., Vol. 10, No. 2, p. 14, Nov. 15, 1911.

9 Rept. Commr. Ind. Affrs for 1873, pp. 41-53, 1874.

10 Indian Population, Census of 1910, p. 98, 1915.

Waterman, recognized the southern division as "true" Piute, and stated specifically that the Northern Piute do not admit this to be their name. He ascertained also that the term 'Paviotso' applied to them by Powell, Kroeber, and others "is no more their own tribal name than the former [Piute] is." He refers also to "what has been described as the Mono-Paviotso or Mono Bannock division," but like Kroeber fails apparently to recognize the dialectic and geographic distinctness of the Monache tribes of Owens Valley and and the Sierra from the Northern Piute (including the Mono Lake band) to which the Shoshone term 'Paviotso' has been applied.

Waterman, T.T. - Phonetic Elements of the Northern Paiute Language, p. 14, 1911.

It is obvious therefore that no form of the name has been used consistently for either of the two great divisions, that most of the spellings have been applied to both, that efforts to discriminate by the use of Pi- and Pah- have failed--both having been recommended for each division, and that as the matter still stands (1920), the nomenclature of the two groups remains in utter confusion.

The principal difficulty arises from the unpleasant fact that the various tribes and bands have no collective name for themselves, using only the distinctive local names for each. Therefore, in order to discriminate the northern from the southern group of tribes, there appear to be four possible courses:

(1) To restrict the name Piuta to one division, Pahute to the other. This, as already stated, has been tried and has failed.

(2) To restrict the term Piute or Pahute to one division and employ a wholly different term for the other, adopting one of the names applied to it by neighboring tribes. This was done by Powell in retaining Pi-Ute for the southern division and introducing the Shoshone name Paviotso for the northwestern division. He was followed by Kroeber, but this course has not met with general favor.

(3) To invent new names for both -- a procedure predestined to failure.

(4) To employ the term Piute or Pahute as a blanket name for both groups, with a distinctive name for each separately.[1]

center head. → Advantages of and Objections to Piute as a Blanket Name

The name Piute(or Pahute) is so well known and so

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[1] Oscar Loew did this in 1876; but he did too much, making the name Payutes almost equivalent to Shoshonean stock. --Wheeler Survey, Report for 1875, appendix JJ, p. . 1876.

definitely applied that it would be difficult to displace it. At the same time it must be admitted that there are two weighty reasons against (its retention as a blanket name) ~~this course, namely~~: (1) The wide linguistic separation of the two groups to which it is applied; (2) the existence of other tribes -- as Bannok, Shoshone, and Ute -- which are much more closely related to one or the other of the two divisions than are the two to one another.

It is a curious and regrettable circumstance that tribes so distantly related as the Northern and Southern Piute should be almost universally recognized by the same or closely similar names, while tribes closely allied to each of these groups -- as Bannok to Northern Piute, Ute to Southern Piute -- have been known since earliest historic times by wholly different names. Nevertheless, convenience on the one hand coupled with the difficulty of forcing a new name into the literature, on the other, may justify, for the present at least, the reten-

tion of the name in combination with a distinctive geographic prefix -- as Northern Piute, Southern Piute.

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CLASSIFICATION of TRIBES Related to Northern & Southern Piute

In order to gain a clearer conception of the problem it may be helpful, before going further, to glance at a classification of Shoshonean tribes. This classification is intended to show in a general way the relations of Northern and Southern Piute to one another and to related tribes -- a knowledge of relationships being essential to a correct understanding of the group.

In this connection it is not necessary to include the Mohineam, Kahwesik and Piyumko of Southern California -- much less the Tongva and Tubotelobela, whose relationships to Shoshonean are exceedingly remote.

CLASSIFICATION OF PIUTE AND PAHUTE TRIBES

Northern Piute	Walpape Yahooskin Kooyuewits Kootsabe-dikka Aggi-dikka Oresem Bannok
Monache	Monache Yianche Nim Holkoma Kokoheba Entimbitch Waponutch Wuksache Too hook'mutch Padoosha (or Potwisha)
Southern Piute or Ute-Chemeweve	Chemeweve Nuvahandit Pah-ran-ne-gets-seu Newooah Tolchinne Ute
Shoshone	Pahkwasidje Panamint Shoshone Shoshone (proper) Comanche

THE TERM PAVIOTSO

The term Paviotso rests on a substantial footing, its origin being well known and its application reasonably definite. It is the name used by the Shoshone of central and southern Nevada for the Northwestern Piute, and was first introduced into literature by Powell in 1874.[13] Powell believed these Indians to be "a branch of the Bannocks", and said: "They should be known as Pa-vi-o-tsoes, as this is the name by which they know themselves, and by which they are known throughout the surrounding tribes."

In stating that the name is one "by which they know themselves," Powell was misinformed, as pointed out by Waterman in 1911,[14] and as I have repeatedly learned by personal inquiry among the Piute of Pyramid Lake, Wadsworth, and Walker River. For instead of accepting, they resent the name applied to them by the Shoshone. Powell therefore in giving the name

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[13] J. W. Powell, H.R. Mis. Doc. 86, 43d Cong. 1st Sess., pp. 5, 6, 11, Jan. 1874; Ibid, Rept. Commr. Ind. Affrs. for 1873, p. 53, 1874.

[14] T. T. Waterman, Phonetic Elements of the Northern Paiute Language, Univ. Calif. Pubs. Arch & Ethn., Vol. 10, No. 2, p. 14, Nov. 15, 1911.

Pa-vi-o-tsos[15] to the Northern Piute introduced a term foreign to their language.

In 1907 Kroeber introduced the compound term Mono-Paviotso, using it in a very broad sense as covering both the Monache and the Northern Piute -- thus overlooking their linguistic distinctness. He gave their distribution as extending "from the 36th to the 46th degree of latitude," and included, according to his own statement, "the Shoshoneans on both sides of the Sierra Nevada north of Kern river, most of whom are genarally known as Monachi or Mono; the people of Owens Valley, east of the Sierra Nevada, who have been called both Monachi and Paiute; the so-called Paiute, Powell's Paviotso, of Walker river and apparently all northwestern Nevada; the Shoshoneans of eastern Oregon, called both Snake and Paiute; and probably certain of the Bannock or other Indians of Idaho."[16]

Essentially the same arrangnent occurs in the Handbook of American Indians (Part I, p. 932, 1907); but Dixon, in the Indian Census of 1910, gives Mono and Paviotso separately,

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[15] Other pronunciations of the name obtained by me from the central Nevada Shoshone are Pav'-ve-o-zo, Bab'-be-vuz-zo, Bav'-ve-o-zo; from the Panamint and Pahk-wah-zid-ie Shoshone, Pahb'-be-o'-zo; and from the So-so'-ne of Ruby Valley, Bab'-be-o'-so.

[16] Shoshonean Dialects of California, pp. 98, 114, 1907. It is pleasing to note that Kroeber, in his most recent publication, has followed Waterman in adopting the term 'Northern Piute' instead of 'Paviotso' of his previous writings. (Kroeber, California Kinship Systems, pp. 358--362, 1917).

misdefining Mono as elsewhere indicated in this article (see p.), and restricting Paviotso to"the Snakes and so-called Paiutes of southeastern Oregon, western Nevada, and the easterly edge of California as far south as Lake Tahoe." His Paviotso therefore corresponds essentially with Northern Piute as used by Waterman and myself; but the selection of Lake Tahoe as their southern limit is unfortunate, inasmuch as they never inhabited the Lake Tahoe region, that being wholly within the territory of the Washoo.

EARLY REFERENCES AND SPELLINGS OF NORTHERN PIUTE

Pahutes of the North Paiuches — Don Pablo Belarde T. J. Farnham — 1844 map 1845 ?? — 1922 1845 — Nor. Nevada [illegible]

Name used	Author	Date of Observation	Date of Publication	Locality
Pah Utes Piutes Pyentes (misprint for Pyeutes)	Wl. T. Hamilton John Dunn	1844 Prior to 1844	(1844?) 1844	Wives of trappers temporarily at Ft. Bridger
Paiuches	Joel Palmer	1845	1847	
	(Dr Lyman) T.J. Farnham	1844		
Pah Utah	C.F. Hoffman (information from Screech	1850	1867	Visit to Mono Lake
Pi-utah	Holman		1852	Carson River
Pyanches	Daily Alta Calif.	1851	Apr. 23, 1851	East of Sierra
Pintahs	Holman		1853	Carson River
Pah-Utah	?Bonneville		1853?	(Name on Colton's map)
Pah-Utahs	E. G. Beckwith		1855	Upper Pit River
Pah Utah or Digger Inds	Capt Beckwith (map of 3 Pacific R.R. Rpts, Route 41st Parallel		1855	Between Carson & Walker Lakes, Nevada.
Pah-Utahs	E. G. Beckwith	1854	1855	Lower Humboldt Valley
Pah Utah or Digger Ind.	Maj. W.H. Emory & Capt. A.A. Humphreys	[illegible]	1854-1857	Carson Riv & Lake (PRR Surv)
Pi-Utah	Schoolcraft		1855	Carson Valley
Py-utes Py-ute	Garland Hurt	1856	1856	Sink of Humboldt
"Pah Utah or Digger Pai-utes Indians" "Root Diggers or Pai-utes"	Warren (map)		1857	NW Nevada
Pyutt	Hutchings		1858	Western Nevada
Pah Utes	T.H. Rolfe	Oct 1857	1867	
Pah-Utah	F.A. Bishop (map)	1857	1859	Western Nevada

By error of transcription the n is often made to read u.

John Dunn's Piutes of 1844, if fairly belonging here, is the earliest record I have thus far found of the use of the name for Northern Piute. But he had only hearsay information from trappers and his locality, loosely stated as "within the Colorado and the Great Salt Lake", is by no means conclusive.

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Piutah	Spaulding		1859	NW Nevada
Pah-Utahs	C.M. Welles		1859	Carson Valley
Pah Utahs	Placerville Observer (Calif.)	1859	1859	NW Nevada
Pah Utah	San Joaquin Repub.		1859	Carson Valley
Pah Utahs) Pah-Utahs)	San Francisco Weekly Herald	1860	1860	Humboldt River, Nevada
Pah-ute) Pah-Utes)	Dodge	1859	1860	NW Nevada
Paiuli) Paiulis)	Jules Remy	1855	1860	NW Nevada
Paiulee	Remy & Brenchly	1855	1861	NW Nevada
Pah-Ute	A.S. Taylor	1860	1861	NW Nevada
Pa-Yuta (Pey Utes)	R.F. Burton		1861	NW Nevada
Pah-Ute	Wm. P. Dole		1861	Western Nevada
Pah-Ute (2 Pah-Utes)	J.W. Nye		1861	Western Nevada
Pah-Utes	Wasson		1861	Western Nevada

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Pah Utahs	A.J. Simmons	1862	1862	NW Nevada
Piute	Red Bluff Independent	1862	1862	Northern N.
Pajutis	J.J.Benjamin	1859	1862	Northern N.
Pahutes	W.P. Dole	1862	1863	Carson Valley
Pah Utes	W. Wasson	1861	1863	Western Nevada
Pah Utah	J.T. Lockhart		1863	Western Nevada
Pi-Utes	A.S. Taylor		1863	Western Nevada
Pah-Utes	W.H. Knight		1864	NW Nevada
Pah-Utahs	J.C. Burche	1864	1865	Lower Humboldt River

Northern Piute 3

Name used	Author	Date of Observation	Date of Publication	Locality
Pah-Utahs	J. T. Lockhart	1864	1865	NW Nevada
Mono Pi-Utes Walker River Pi-Utes Pah-Utes	A. H. Campbell Franklin Campbell J. & A. Stanley	 1866 1866	1866 1866 1866	Mono Lake W. Nevada Calif. Nev.
Pah-Utes Pah-Utes Pi-Utes	J. C. Burche F. H. Head Franklin Campbell Franklin?	 1866 1866	1865 1866 1866	Western Nevada SE Nev. & SW Utah [N. Nevada]
Pah-Ute Pai-Utes ⊕	A. H.? Campbell Franklin Campbell	1865 1866	1867 1866	Carson region SE Nev. & ⊕
Pah-Ute	W. Wasson	1865	1867	Carson region
Pah-Utes Pi-Utes Pi-Utes Pi-Utes & Pi-Ute	Justin Edwards Franklin Campbell Herman Ehrenberg H. C. Parker	1865 1866 1866 1866	1867 1866 1866 1866	Carson region NW. of "Upper Colorado" Nevada
Pah-Utes	T. T. Dwight	1867	1868	NW Nevada
Pi-Utes Pah-utes	F. Campbell Gen. H. W. Halleck	1867 1868	1868	NW Nevada NW Nevada [ms war dept
Pah-Utahs	J. Ross Browne		1869	Western Nevada
Pah Utahs of Mono Lake	Brace		1869	Mono Lake
Pah-Utes	Sarah Winnemucca		1871	NW Nevada
Pah-utes	G. W. Perrie	1857-1859	1873	Pyramid Lake
Pah-Ute	C. A. Bateman	1873	1874	Pyramid Lake
Pah-Utes; Pah-Utes or Pa-vio-tsos Pa-vi-o-tsos	J. W. Powell	1873	1874	W. Nevada & NE Calif.

⊕ Pai-Utes regarded as distinct from Pi-Utes

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Pah-Utes	Commr. Inf. Affrs.	1874	1874	W Nevada
Pi-Utes	Commr. Ind. Affrs.	1874	1874	E Oregon
Pi-Utes	Commr. Ind. Affrs.	1874	1874	S. Oregon
Pai Ute	Bd. Ind. Commrs.	1874	1875	W Nevada
Py-Utes	Garland Hurt	1860	1876	Ebase Sierra Nevada
Pah-Ute	J.J. Powell	1876	1876	Pyramid Lake
Pi-utes	J. H. Simpson	1859-1860	1876	W Nevada
Paviotso [Shoshone	Powell name]			NW Nevada & NE Calif.
Pah-u-tes	Bunnell.	1853?	1880	NW Nevada
Pi Ute	Harry L. Wells (Hist. Butte Co., Calif. p. 110)		1882	NE Calif.
Payute	Gatschet		1890	So. Oregon
Pah Ute	John Muir	various	1898	W Nevada & E Calif.
Pah Utes	Hamilton	1844 ✓	1905	Pyramid Lake & Carson River
Mono-Paviotso	Kroeber		1907	NE Calif. & NW Nevada

✓ It is open to question whether Hamilton's use of Pah Utes dates from the time of observation (1844) or from subsequent information.

Northern Piute

Name used	Author	Date of Observation	Date of Publication	Locality
Paiute	A.E. Chamberlain		1910	Nevada
Mono-Bannock	Waterman		1911	NW Nevada
Northern Paiutes	Dr. W.L. Marsden		1923	Harney region, Oregon
Northern Paiutes	Kroeber		1923	
Paviotso	Kroeber [redacted]		1925	Central Nevada
Paviotso	W.D. Strong [redacted]		1927	All N Nevada

NORTHERN PIUTE NAMES FOR THEIR OWN TRIBES AND DIVISIONS

Ag'-gi dik'-kah kud-dy (meaning Fish eaters). Walker Lake Piute. (Spelt Agaï'h-tika'-ra by Mooney)

Ar-rid'-de kud'-dy nev'-ma (meaning Fish eating people). Name used by Pyramid Lake Piute for Walker Lake Piute.

Kotso'-dik-kah'-ra (meaning Buffalo eaters). Northern Piute name for Bannok.

Koo-tsă'-be dik'-kă kud'-dy (meaning Koo-tsă-be eaters). Walker Lake name for Mono Lake Piute.

Koo-yu'-e-wit kud'-dy or Kwe-yu'-de-kut (meaning Sucker eaters). One of the names used for Pyramid Lake Piute by themselves.

Koo-yu'-e-dik-kah' (meaning Sucker eaters). Name used by Mono Lake Piute for Pyramid Lake Piute.

O-ro-se-am Winnemucca and Mason Valley Piute.

Pan-nă-nud'-de Kwi-tă-hoo Pelican or West people. Pyramid Lake Piute name for themselves.

Pe-ton'-a-kwats (meaning Southerners). Name used by several bands for tribe living farther south.

Tă-bah-nah-gwă'-tĕ (meaning East people). Name used by Mono Lake Piute for Walker Lake Piute.

Tivatika(meaning eaters). At Belmont, Nevada, and also Hot Springs Canyon south of Mt. MacGruder. W. J. Hoffman, 14th Ann. Rept. Bur. Eth. for 1892-93, p. 282, 1896.

Tu-bă'-de kud'-dy (meaning Pine-nut eaters). Name used by Pyramid Lake Piute for Walker River Piute.

Tu-ne-gă-bah'. Name sometimes applied to themselves by the Mono Lake Piute.

The parenthetical (CHM) is (CHM)

NAMES APPLIED TO NORTHERN PIUTE BY OTHER TRIBES

Ah-poó'-e (Ă-poó'-e). . . Name used by the Pit River tribes.

A-vi' dik-kah . . . One of the Monache names for Walker Lake Piutes. See also Kweeen-ag'-gwe-tah.

Bab'-be-yuz'-zo, Bab'-be-o'-zo, and Bav'-ve-o-zo. Name used by Panamint Shoshones.
See Pah'-be-o'-zo and Bŭ-ŭ.

Baloh . . . Name used by the Washoo. -- Powers MS, 1876.
See also Palŭ and Paleu.

Bŭ-ŭ . . . Name used by Panamint Shoshones. --
See also Pah'-be-o'-zo and Beb-be-o'-zo.

Bav'-ve-o-zo . . . another pronunciation of Bab'-be-o'-zo. Name used by Panamint Shoshones. --
See Pah'-be-o'-zo.

Hen'-nah . . . Name used by the Ap-woo'-ro-kā'e and At-soo-kā'-e.

Hogăpă' goni . . . Name used by the Wyoming Shoshone. -- Mooney, 1896.

{Kwe-nă'-gwe-tah
Kween-ag'-gwe-tah and A-vi' dik-kah . . . Bishop Creek Monache names for the Walker Lake Piutes.

Koi'-yu-wak or Koi-av'-ve-ek . . . Name used by the Northern Mewuk. -> ms

Koo-yu'-e-dik-kah . . . Mono Lake Piute name for Pyramid Lake Piute.

Mo-nahk or Mo-nok. . . (Name used by) by Middle Mewuk.

Mo'-nah'. . . (Name used by) by southern Mewuk.

Monozi or Mona. . . (Name used by) northwestern Maidu ~~name.~~--Kroeber, Kroeber, Handbook Calif. Inds., p.582, 1925.

Paleu. . . (Name used by) Washo ~~name.~~-- Kroeber, Handbook Calif. Inds., p.570, 1925.

Palŭ. . . (Name used by) Washoo ~~name.~~--Henshaw, 1883. See also Baloh.
See also Baloh and Paleu

Pah'-be-o'-zo (Bab'-be-yuz'-zo, Bab-be-ó'-so, Bav'-ve-o-zo, Bŭ-ŭ). . . Panamint Shoshone ~~name.~~ (MS 1902 & 1909). (Name used by)

Paviotso. . . (Name used by) Shoshone ~~name.~~ -- Powell, 1874 (MS)

Po-hă-vă-ră'-ze. . . Monache Piute name for Piute on mountains north of Benton Valley.

Saht'. . . (Name used by Klamath tribe of Klamath Lake region.

Tah-bah-nah gwă-tĕ (=east people). . . Mono Lake
Tă- Piute name for Walker Lake Piutes.

Toloma. . . Applied to Northern Piute by northeastern 'Maidu'. -- Kroeber, Handbook Calif. Inds., p. 582, 1925.

Tul-ló'-mah or Tul-lum'-mah. . . (Name used by No'-to-koi'-yo Midoo.

SOUTHERN PIUTE

Of the Southern Piute tribes, the Chemeweve and Nuvahandit may be regarded as the most typical, with Ute standing somewhat to one side. The Newooah and Tolchinne tribes, while closely related to one another and belonging to the same group, are the most aberrant. Some of their words are common to Monache, others to Panamint and Pakwazidje Shoshone, and, strange as it may appear, some are common to Northern Piute. This is the more surprising because of the wide geographic separation of these tribes -- a separation that must date back to a very remote period.

EARLY SPELLINGS OF SOUTHERN PIUTE OF PAHUTE
(Incomplete)

Payuchis	La Fora(map)	1766-72	Southern Utah
Payuchas & Payuches	Garces	1776 [1]	Southern Utah
Payuches Utahs Payuches Yutas Payuchis Iutas Payuchis	Escalante	1776	Northern Ariz. Southern Utah
Payucha	Font (map)	1777	Southern Utah
Payuches	Cortez	1799	Southern Utah
Pa Ulches (error for Pa Utches)	J. Smith(1826)	1827	Muddy R., Nevada
× Payuches(Payoutches)	Armijo (1829)	1830	S Ariz. & S Nev.
Pa Utches [2]	J. Smith(1826)	1833	Muddy R., Nevada
~~Piutes~~			
Piutes	Farnham	1843	Sevier R., Utah
× Piutes	John Dunn	1844	Between the Colorado and Great Salt Lake
× Pah-Utah	Fremont (map)	1844	Muddy R. region north of Vegas

[1] Not published till 1854.
[2] In French translation.

Southern Piute

Piutes	T.J. Farnham	1844	S Utah
Paiuches	T.J. Farnham (after Dr. Lyman)	1844	S Utah
Piutes	John Dunn	1844	"the Colorado & Gt. Salt Lake"
Pa-utah	Fremont. (text)	1845	Mts. head R. Virgin
Paiuches Indians	Farnham, T.J. (map)	1845	So. Utah.
Pa-Utah	Mitchell (map & text)	1846	Southern (N of Vegas)
Pa-utah	Rufus B. Sage (1843)	1846	Southern Utah
x Paiuches	Simpson (map)	1848	S Nev. & S Utah
x Pah Utah	C.E. Kells?	1848	Southern Utah
Pah-Utah	Domenech [illegible]	1849	So New (mostly region) may go back to 1837 ed.
Piyutah	Ruxton (1846)	1849	Southern Utah
Pah Utah Indians	Disturnelli, John (map)	1849	S Nevada
Pah-Utah	Bryant (map)	1849	NW of Virgin R.
Pah-Utah	Brooks, J.T. (map)	1849	S Nev. & Utah
Pah-Utah & Pah Utah	Colton (map)	1849	SE Nevada
Pah-utah	Dower, John (map)	1850	So. Nevada
Pa-Utah	Ord	1850	E part Mohave Desert
Pahnutes (or Paynutes) Utahs	John Wilson, Letter, H.R. 31 Cong. 1st Sess. Ex. Doc. 17, p. 185, 1850	1849	Colorado River (south)
Pah Utah Indians	Thomas, Cowper & Co.	1851	S. Nev.
Pah-Utahs	Eastman	1852	S Nevada (map) Schoolcraft
Piutes	Farnham †	1852	So-central Utah
Pah Utah	Tassin, J.B. (map)	1851	S Nevada
Pah Utah Indians	Martin, R.M. (map Tallie's Atlas)	1851	S Utah
Pah Utahs, Pah Utes	Stansbury	1852	Utah Valley south
Pah Utahs	Gibbs, C.D. (map)	1852	S Nev. & Utah
? Pah-utah	Bonneville	1853 ?	(map by Colton)
Pah-Utahs	Schroeter, Geo. (map)	1853	S. Utah
Pah Utahs	Sitgreaves	1853	S Nevada
x Pah-Utes	Los Angeles Star	1853	Mohave Desert

† Farnham: Life, Adventures, and Travels in Calif. 375-380 1852

Southern Piute

Pah-Utahs	Heap	1854	Santa Clara & Muddy Rivers
Payutas	Lange, Henry (map)	1854	So. Utah
x "Pah Utahs (Chem-e-hue-vis)"	Whipple & Ives (map)	1854	Colorado R. below Needles
Mountain Pai-Utes	Whipple	1854 (or 1856)	Mohave Desert
Pi-u-chas	Graves	1854	Southern
Pah-Utah	Beckwith (1853 text)	1855	Sevier R., Utah
Pahutas	Merriwether	1855	Arizona
xPah Utah	Beckwith (map)	1855	So-central Nevada
Pah Utah & Pah-Utah	Beckwith(text)	1855	W-central Utah
"Paiutes or Cheme-huevis"; Pai-Utes; Payuches	Whipple	1855	Colorado River
Pah-Utahs	Whipple	1855	So. Utah
Pah Utah Indians	Black (map)	1856	So. Nevada
Pah-utahs	Hurt	1856	Southern Utah
x Pi-u-ches	Beckwourth	1856	Southern Utah
Pai-ute(Pah-Utah) Pai-utes, Pai-Ute Paiutes	Whipple	1856	Southern Utah
Piutes, Piuches, Pai-Utes, Pah-Yutes, Pā-Yutes	Whipple, Eubank & Turner	1856	Colorado R. region

Pahutes	Carvalho (1854)	1857	Muddy & Virgin region
×Pah Utes	Warren (map)	1857	W of Needles, Calif
Pah-Utes	S.F. Weekly Bull.	1857	E Mohave Desert
Pah Utahs	Ives (map)	1858	NW of Vegas, Nevada
Pah-Utahs	Mollhausen	1858	Southern
Pah-Utes	Lange (map)	1858	NW of Bend of Colorado River
×Pah-utes	J.H.Simpson(1858)	1859	W Utah
Pah-Ute	J.H.Carleton ('Old Files Division' Adjutant Gen.'s office, No. 215C, filed with 75C, 1860)	1860	{Mojave R. Calif. (Camp Cady) and Santa Clara Runs, Utah.
Pai Utahs and Pai-Ute	Domenech	1860	New Mexico ?
×Pah-Ute	Los Angeles Star	1860	Mohave Desert
×Pi-ute	Los Angeles Star	1860	Mohave Desert
Payusitas	Remy (1855)	1860 1861	Southwestern Utah
Peyute and Pey-utes	Forney	1860	Nevada & Utah
Pah Utahs	Capt.H.S.Burton	1860	North Colorado River.
Peh-Utes	Forney	1860	Southern Utah
Pah Utah	J.J.Benjamin	1862	SE Nevada
Payutas	Ettling, T. (map)	1863	S Utah
Pahutes	Commr. Ind. Affrs.	1863	
Pah Utah Indians	Johnson, A.J. (map)	1864	S Nevada
Pah Utah or Digger Inds.	Johnson, A.J. (map)	1864	S Nevada
Pai-Utes	T.C.W.Sale	1865	E Nev. and W.Utah
Pai-Utes {different people from "Pi-Utes"	Commr. Ind. Affrs.	1866	SE Nevada
Pah Utes	O.H.Irish	1865	SW Utah
Pi-Utes	Commr. Ind. Affairs	1866	W & SW Nevada
Pah-Utes	T.T.Dwight	1868	
Pah-Utes	F.H.Head	1868	So. Central Utah

Pah-Utes	Fenton	1870	Utah and Arizona
Pah Utes	Roger Jones	1870	Colorado River
Pah Utes	Jones	1870	Bend of Colorado to Diamond River
×Pi-Ute	F.A. Walker	1872	SE Nevada and So Utah
×Pi-Ute	G.W.Ingalls	1872	SE Nevada & So Utah
×Paiute	Powell MS	1873	
Pai-Utes	Commr. Ind. Affrs.	1874	S Nevada SE Calif.
Pai-Utes	J.W.Powell (1871-73)	1874	SE Nevada & So.Utah
Pi-Utes	Commr.Ind.Affrs.	1874	SE Nevada
Pah-Utes	G. M. Wheeler	1875	E Nevada
Southern Payutes	Oscar Loew	1876	So. Nevada and Colorado River (True So Piute-Cam
×Pah-Utes	A.J.Barnes	1876	on Moapa Riv. Reservation
Pah-Utes	A. Pinart	1877	Arizona
Pah-Utes	J.S.Campion	1878	Mohave Desert
Pahute	W.W.Elliott & Co.	1883	Mohave Desert
Pai-uta	Gatschet	1890	
Pai-yú-chimŭ	Mooney	1896	(Hopi name)
Pai-yú-tsi	Mooney	1896	(Navaho name)
Paiute	Chamberlain	1910	Arizona
×Paiute	Sapir [Am. Anthrop.]	1915	
Paiute	Waterman	1911	
Southern Piute	Kroeber	1923	
S. Paiute	W.B.Strong [Am. Anthrop. map]	1927	S. Nevada

Piute	Hanford Sentinel (Calif.)	March 21, 1923
Piute	Salt Lake Tribune	March 21, 1923
Piute	San Francisco Chronicle	March 22, 1923
Piute	Salt Lake Tribune	March 23, 1923 (San Juan Co. Locality)
Piutes	Salt Lake Tribune	March 25, 1923 (San Juan Co. Locality)
Piutes	Washington Star (D.C.)	March 26, 1923
Piutes	Washington Post (D.C.)	March 27. 1923 (near Moab, Utah Locality)
Piute	Salt Lake News	April 5, 1923 (San Juan Co. Locality)
Piutes	Salt Lake Tribune	April 6. 1923
Piutes	Salt Lake Telegram	April 6, 1923.
Piute	Salt Lake Tribune	April 9, 1923
Piute	Salt Lake Telegram	April 14, 1923 (San Juan Co. Locality)
Piute	Salt Lake Tribune	April 17, 1923 (S E Utah Locality)
Piute	Salt Lake Tribune	April 18, 1923

Piute	Ogden City Standard (Utah)	April 18,1923 (S E Utah Locality)
Piute	Sacramento Bee (Calif.)	April 18,1923 (San Juan Co. Locality)
Piute	Salt Lake Tribune	April 25,1923
Piutes	Salt Lake Telegram	April 30,1923 (San Juan Co. Locality)

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(Themselves and)

NAMES APPLIED TO SOUTHERN PIUTE BY OTHER TRIBES

(very incomplete)

Auölasu's...Pima name	tenKate	1885
Nüma...Name for themselves(also used by the Shoshone).		
Pa'gonotch...Southern Ute name	Gatschet MS	
Pai-â'-ti...Panamint name	Henshaw MS	
Pi-yu'ch (Pi-ŭ'ch)...Pah'-vo-wats Ute name	CHM (MS} 1912)	
Pai-yŭ' chimŭ....Hope name	Mooney	1896
Pai-yŭ'-tsĭ...Navaho name	Mooney	1896
Payuchis	La Fora	1766-72
Payuchas (and Payuches)...(Mohave & Yavapi) name	{Garces, Font, & others	1776-77

Neu-mă toi-ab-bz-mah - Bishop Cr. Piutz name for Piutz Mt. tribz.

Nüwü ... S Piute name for themselves.-Kroeber, Hdbk., p.595, 1925

USE OF THE NAME PIUTE FOR THE CHEMEWEVE

The earliest known authors to use the name Piute (La Fora who on his map of 1766-1772 gave Payuchis; and Garces and Font, who in 1776 and 1777 wrote it Payuchas and Payuches) did not apply it to the Chemeweve but to a tribe farther north. But in the fifties (1853-1858) the name was definitely applied to the Chemeweve by Whipple and others of the Pacific Railway Surveys, and by Mollhausen, and was usually written Pah-Utahs (both with and without the hyphen); it was also spelled Pah-Yutes, Piutes, Pai-Yutes, and Piuches; while the Padre Domenech in 1860 used the ancient spelling, Payuches.

NAMES DEFINITELY APPLIED TO THE CHEMEWEVE

(Not including the various spellings of the word Chemeweve, as Chemebet, Chemeguaba. Chemehuevis, Shimawiva, &c.)

Incomplete

Name	Authority	Date
Chenegnadas	Colton (map)	1849
Chemeguebas	Dower, John (map)	1850
Chameguabas	Thomas, Cowper & Co. (map)	1851
"Pah Utahs (Chem-e-hue-vis)"	Whipple & Ives Pacif. RR. Surveys	1854 map
"Paiutes or Chemehuevis"	Whipple	1855
Pah-Utah and Pah-Utahs	Whipple	1855
Pah-Utahs	Mollhausen	1858
Payuches	Domenech	1860
Chi-mi-way-wahs	Capt. H. S. Burton	Aug. 11, 1860
Chemeguabas	Johnson, A. J. (map)	1864
Chimewawas	G.W. Ingalls	1872

NAMES FOR THE CHEMEWEVE USED BY OTHER TRIBES & THEMSELVES

Name	Tribe using name	Authority	Date
Mat-hat-e-vatch		Whipple	1856
Mat-jus		Heintzelman	1857
Eche-mo-hua-vas		Thomas	1868
Cheminaviel Pibutes		{letter from D.H. Smith to Prof A. Pinart	1876
Tan'-ta-waits		Powell	1877
Tantawats		Gatschet	1879
Tontewaits		TenKate	1885
Tantawas		Ind. Commr.	1895
Tantüwach		Kroeber	1908

Tan'-tah-vāts or Tan'-tah-vīts.-- Merriam MS

Ahalakat. . . Pima name meaning "small bows".-- Kroeber, Handbook Calif. Inds. p. 595, 1925.

Nüwü . . . Name for themselves.-- Kroeber, Handbook Calif. Inds., p. 595, 1925.

Mat-hatevach . . . Yuma name meaning "northerners".-- Kroeber, Handbook Calif. Inds., p. 595, 1925.

Tantawats or Tantüwach . . . kinsmen's name meaning "southerners".-- Kroeber, Handbook Calif. Inds., p. 595, 1925.

Yuakayam . . . Name given by "Serrano" groups.-- Kroeber, Handbook Calif. Inds., P. 595, 1925.

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THE TERM MONO

Among the confusing tribal names used by ethnologists, the word MONO ~~is entitled to~~ occupies a conspicuous place. It was early applied to the a band or tribe of Northern ~~desert~~ Piutes living ~~about~~ in the Mono Lake, desert in eastern California, but when or where it first appeared in print no one seems to know.

This much is certain: In 1851 it was published in the Daily Alta Californian as the name of the Mono Lake tribe; and the following year was used by Lieut. Moore for the same Indians—~~at Mono Lake,~~ the tribe for whom he named Mono Pass (Hutchings' Calif. Mag. Vol. 1, No. 1, p. 8, July 1856). And it was used in the same sense (for Mono Lake Piutes) in 1858 by J. M. Hutchings; in 1859 by L. H. Bunnell; in 1864 by Alexander S. Taylor; in 1866 by Franklin Campbell (who called them Mono Pi-Utes); in 1869 by Ross Browne, who states that Mono Lake "derives its name from the tribe of Indians originally inhabiting the vicinity."; and so on to the present day.

Resources Pacific Slope, p. 303, 1869.

On the other hand, the name has been much abused and at the present time ~~the name~~

The Term Mono

(— even to the extent of including the Monache tribes of both sides of the High Sierra)
Perhaps its most prevalent misapplication is
Mono is often misapplied, especially by basket-collect-

(is in the designation of
ors, ~~and amateurs in Indian lore, to~~ the Nim tribe on

~~and near~~ North Fork San Joaquin River, ~~and~~ In a broad-

(it is loosely applied) Monache
er sense (to several related tribes inhabiting isolated

valleys in the great pine forest of the western slope

of the Sierra Nevada from North Fork ~~south~~ to Kings River.

(Equal to relative
Among ethnologists, ~~however~~ its application is even less defin-

ite, sometimes contradictory, and in certain cases geo-

graphically erroneous. Thus, in the official Handbook of American Indians, the word Mono is defined as "A general term applied to the Shoshonean tribes of southeastern California by their neighbors on the west."[1] This very loose statement involves at least two serious errors: a geographic error, the region meant being far north of the area commonly known as "southeastern"

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[1] Handbook Am. Indians, Part I, 932, 1907

The Term Mono

California; and an error of classification, the Shoshonean tribes of southeastern California belonging to several widely different divisions of the stock.

The further statement that, "The origin and meaning of the term are obscure" is only in part true, for a glance at the appended table (p.) of names used by other tribes for the so-called Mono shows that Mo'-nah, Mo-noh, Mo-ni-ah, and Monă-musse are names by which the Northern Piute tribes to the east, including those of Mono Lake, and in some cases also the Monache Nim of North Fork, have been long known to some of the tribes of the west slope of the Sierra -- notably the Mewuk and Nissenan.[1]

Kroeber (1907) applies the term 'Mono' to Piute tribes on both sides of the Sierra, mentioning the "San Joaquin Mono" and "Mono west of the crest of the Sierra Nevada," and on the same page introducing the term "Inyo Mono", by which he means the Monache of

[1] It may be noted also that the Northern Piute are called Monah by the Miduan Kowwak of Nevada County, and Meh-nah'-tse by the Ap-woo-ro-kāe of northeastern California.

Mono

Owens Valley (a brief vocabulary of whom he obtained from a Kern Valley woman of a different tribe).[a]

Dixon, possibly influenced by the implied association of the name of the lake and county, defines Mono as "A group of tribes occupying since the early 19th century a considerable area, mainly in Mono and Inyo Counties, California, and the adjacent part of Esmeralda County, Nevada."[b] This conflicts fundamentally with Kroeber's definition and with the use of the word as ordinarily understood, for Dixon expands the Mono area to embrace parts of two or more quite distinct linguistic groups. For Mono County in California, and the adjoining Esmeralda County in Nevada, are inhabited by bands of Northern Piute ("Paviotso" of Powell and Kroeber), while Inyo County is inhabited by the Panamint

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[a] Kroeber, Shoshonean Dialects of Calif., p. 114 (Vocabularies pp. 71-89), February 1907.

[b] Indian Population, Census of 1910, p.97, 1915.

and Pahkwahsitch (or Pah-kwah-zid-je) Shoshone and the Monache -- the latter being one of the tribes comprised in Kroeber's MONO!

So far as I am aware, Kroeber makes no mention of the Mono Piute of the Mono Lake region of middle-eastern California, to whom the name was originally applied, nor does he include them in his use of the term Mono except under his hybrid group name 'Mono-Paviotso.' The term as used by him therefore (singly and in combination) covers two quite distinct divisions of Shoshonean stock. For the Mono of Mono Lake speak a very different dialect from that of the Owens Valley and Sierra tribes which he calls Mono, and belong to the Northern, not the Monache, division.

The term Mono therefore, because of its use by other tribes and by numerous authors for the Piute of Mono Lake; because of its popular use for a dif-

Mono

ferent tribe or group of closely allied tribes on the west flank of the Sierra, and because of ~~the painful~~ its unhappy ~~circumstance of its recent~~ use by ethnologists for two or more divisions of Shoshonean stock, is indefinite and confusing and should be dropped.

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NAMES APPLIED (by authors) TO MONO LAKE PIUTE

Name.	Author	Date of Observation	Date of Publication
Published Names:			
Monas	Daily Alta Calif (Major Savage)	1851	1851
Monos	Whitney	1852	1870
Mono	Lt. Moore[a]	1852	1856
Mono	Wessels	1853	1857
Monos	Hutchings		1858 & 1871
Monos & Mono Indians	Hutchings Mag.[b]		1858
Mono & Monos	L. H. Bunnell	1853	1859 & 1861
Mono Indians	Britton & Rey (map)		1857 & 3rd ed. 1860.
Monos	A. S. Taylor		1860 & 1863
Mono Indians	War Rebellion Records	1862	1877
Monos or Monutes	A. S. Taylor		1864
Mono Pi-Utes	H. G. Parker		1866
Mono Pi-Utes	~~A. H.~~ F. Campbell	1866	1866
Monos	Alex. S. Taylor		1869
Mono tribe	Ross Browne		1869
Pah Utahs of Mono Lake	Brace		1869

[a] Mono Pass (leading to Mono Lake) named after Indians of that name.-- Hutchings' Calif. Mag. Vol. 1, No. 1, p. 8. July 1856. Author of article not stated. 1856

[b] Valley on branch of Walker River, W Nevada, named 'Big Mono' from Mono Indians found there. Ibid, Vol. 2, No. 12 p. 520 and 523, June 1858.

Names applied by authors to Mono Lake Piute

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Mono Lake Piute

Name	Author	Date of Observation	Date of Publication
Published Names:			
Cozaby Pah-Utes	F. Campbell		1870
Mono	A.W. Von Schmidt	1856	1857
Monos, Mono tribe	Kneeland		1871
Monos	Bancroft		1871
Monos	J.E. Lester		1873
Mono Pi Utes	Bancroft (after Von Schmidt (after Campbell)		1874
Mono Indians	Williams (Transcontinental map)		1876
Moan-au-zi	Powers		1877
Mono Indians	Gordon Cumming	1878	1884
monos Pai-utes	Bunnell	1851	1880 +
Mono Lake band of Pah-Utes; Mono Lake Indians	Thompson & West	1862	1881
Mono(Pah-uta)	Hutchings		1886
Mono Indians	John Muir (Conversation)	Various 1902 & 1903	1901
monah & monahk (Mewuk name) Mono Indians	Fiske (LeConte)	188?	1918
Monos	Gordon		1892
Monah & Mona & musse	By Paulenan (Conversation)	1905	
Monos, Monos	Galen Clark		1904
Mono	Dixon		1915
Monos	SF Chronicle		1916 (Aug. 4)
Monos & Mono Inds.	W.A. Chalfant		1922
Mono Indians	Bishop [Calif.] Register April 19, 1923	1923	1923 (April 19)

Mono Lake Piute

Name	Author	Date of Observation	Date of Publication
Published Names:			
Mono tribe [& Piute]	SanFrancisco Daily News		July 26, 1924
Mono Indians	San Francisco Call		July 27, 1924
Mono Indians [Lake]	Fresno Bee		Aug. 4, 1924
Monos	Ansell Hall (Merced Sun)		Dec. 11, 1924
Mono	Kroeber		1925
Monos of Nevada [at Yosemite]	Mill Valley Record & Yreka News		July 22 & 24 1926
Mono Indians	San Fernando Sun		Feb. 12, 1932.

NAMES APPLIED TO MONO LAKE PIUTE BY OTHER TRIBES

(Kwe-chah dik-kah)
Koo-chah'-be-ah-wah'-te neu-mă...By Bishop Creek Piute(cmm)

Koo-tsă'-be dik'-kah kud'-dy neu'-mă...By Pyramid Lake and Truckee Piute(cmm)

{Kwee-eg-
Kwe'-nă-gwet'-tah... Bishop Creek monache Piute name for [Tribe connected Mono Lake] Long Valley Piute* —cmm.

Koo-zab'-be-te-kah' (Poo-tsah'-be-te-kah')...Monache name for Mono Lake Piute(cmm)

Moan'-au-zi...By Nishinam (Powers 1877).

Mo'-nah, Mo-ni'-ah...By Yosemite Muwa and applied to both Mono Lake Piute and the Piute tribes of the Sierra(cmm)

Mo'-nah and Mo'-nă--mus-se...By the Nis'-sim Pā'-we-nan of Poosoone (cmm)

Mo-nahk or Mo-nok...By Tuolumne Mew-wah(cmm)

Pah'-be-o'-zo...By Olancha Pak-wă-zid-je(cmm)

Se'-be-doo-mah
Se-wan'-a-gwat } By Muwă ?

Too-ne-gă-bah...One of their names for themselves(cmm)

Tŭ'-in-de-sow'-wa (Tun'-de-sow'-wa)...Nuvahandit name(cmm)

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*Doubtless same as my Mo-nă-mus-se and by inference applies to Pinte from Mono Lake northward to Walker River region and may include Washoo.

THE MONACHE

The Owens Valley Piute together with the series of small isolated 'Piute' tribes occupying certain mountain valleys on the west flank of the Sierra in the interior of California, from the upper waters of the San Joaquin to those of the Kawiah, constitute the Monache group, and although presenting among themselves certain individual dialectic differences are closely related. ~~linguistically~~. They include the Nim ~~so-called 'Mono'~~ (sometimes erroneously called Mono,) of North Fork region, their near neighbors the Yiancha of Little Joaquin, the Holkoma of Pine Ridge north of Kings River, the Entimbitch[1] of Mill Creek near Dunlap, the Woponutch (or Wo-pung'-witch) a little higher up in the same region, the Wuksache of Eschom Valley, and the Padoosha (or Padwishe) of Three Rivers. The dialects spoken by these tribes are so close to that of the Owens

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[1] Kroeber, in a note at the end of his Shoshonean Dialects of Calif. (Univ.Calif.Pubs.Arch.& Ethn.,Vol.4,No.3,p.165,1907), states on the authority of S. A. Barrett, that the "Endimbitch" are "Yokuts, not Shoshonean Mono." This is a most unfortunate error, due doubtless to the circumstance that Barrett's informant spoke both languages. I obtained an excellent vocabulary from the Entimbitch in 1903, which I have since verified.

Valley Monache as to leave no doubt of their origin from that tribe. But why and how long ago they migrated westerly over the lofty passes of the High Sierra to the remote and isolated valleys they now inhabit no man can say. In an air line the territory of the northernmost bands, the ~~Mono~~ Nim and Yianche of the North Fork region, is less than 40 miles distant from that of the Mono-Piute (a Northern Piute tribe) of Mono Lake, but a barrier of lofty mountains intervenes and the languages are materially different.

Waterman recognizes "two 'Paiute' languages, both spoken in the Great Basin area" -- the Southern and the Northern; but errs in classing the Sierra Monache (whom he unhappily calls 'Mono') with the Northern, saying that their language "is very similar."✓

✓ T. T. Waterman: Phonetic Elements of the Northern Paiute Language, p. 14, 1911.

The Monache are of mixed affinities, their interrelations with other Shoshonean tribes being intricate and complicated. Linguistically, the closest relationship appears to be with Panamint and Pakwazidje, more words being common to Monache and these tribes than to Monache and Northern Piute, although the preponderance is not great. Some words (as Hŭ'-pe for woman, and Pi'-ah for water) are distinctive, differing from those of all the surrounding tribes; yet a considerable number agree with Chemeweve, a typical Southern Piute tribe; others with Newooah and Tolchinne -- the most aberrant of the Southern Piute series.

Exceptionally, Northern Piute and Monache agree and are arrayed against all the other tribes, as in No'-ve, the word for house, while in Shoshone, Panamint, Pakwasitch, and Southern Piute (Chemeweve, Nuvahandit, and Newooah), house is Gah'-ne or Kah'-ne.

Hence, while in many respects Monache is intermediate between Northern Piute and Panamint Shoshone, it differs materially from both, and while in certain words it resembles Newooah on the south, in others it resembles Chemeweve on the east.✓ This quadruple relationship shows that Monache could not have been derived from any of these in their present forms, denoting a greater antiquity for the tribe than one would be led to suspect from its present geographic position. In other words it seems clear that the ancestry of the Monache dates back to a period antecedent to the complete differentiation of the surrounding tribes.

✓ My vocabularies show that a materially larger number of Monache words agree with the geographically remote Chemeweve than with the geographically nearer Nuvahandits. This is suggestive in view of ancient origin of the group.

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NAMES USED FOR MONACHE OF OWENS VALLEY
(Incomplete)

Book Names:	Authority	Date of print:
Pyanches	Daily Alta Calif.	1851 (Apr. 23) "Utes and Sierra"
Monoes	Beale	1856
Mono	Von Schmidt	1856
Pah-Utahs	Capt. H.S.Burton	1856 Owens Lake Ind's War Dept.
Mono	Henley (1856)	1857 Owens Valley
Pah-Utahs	Burton	1857 Owens Lake
Wokopee	Beale	1869 Owens Valley
Monatchee	Wm. H.Knight	1863 "In Tulare Valley"
"Monos or Monutes"	Taylor[x]	1864
Monache	Daley (1865)	1867 Owens Valley
Py-utes	Simpson	1869 Owens & other rivers of Great Basin
Monache	J.B.McIntosh & J.W.Miller	1870 Owens River
Monacha	B.C.Whiting	1872 East of Sierra
Monos	Lester[x]	1873
Western Payutes	Oscar Loew, (1875)	1876 Inyo & So. Mono counties
Monache	Belknap	1876 & 1877+ Owens River

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[x] Not certain whether the name related to Owens Valley or to Sierra Monache, or both.

Monache	Commr. Ind. Af.	1877+	Owens River
Manaches Monachees	Powers	1877	Owens Valley & Sierra Nevada
Mono, Monos	Powers	1877	Owens Valley & Sierra Nevada
Pa-Uta	Gatschet	1879	
Tohaktivi	Powell	1881	Owens River, White Mountains
Monache	Hoffman	1886	
Monaches	War Rebel. Recs.	1897	
Mono & Monachi	Kroeber	1907	
Monache Mo-nă'-che	Merriam MS	1909	
Wakopee	W. A. Chalfant	1922	Owens River
Mono & Eastern Mono	Kroeber [Hdbk]	1925	
Eastern Mono	W. D. Strong	1927	
Monachi (Yokut name)	Kroeber Hdbk	1925	
Monos	Fresno Herald	Dec. 1922	Hills back of Fresno

NAMES APPLIED TO OWENS VALLEY MONACHE AND THEIR SEVERAL BANDS, BY THEMSELVES AND NEIGHBORING TRIBES

Chak'-ke-sev'-uta. . . Monache (of Lone Pine) name for Monache band on 1st creek north of Independence Creek. -- cwm

Horse-thief tribe. . . Term used for Indians of Owens Valley and of west slopes of Sierra. -- San Francisco Daily Chronicle, June 26, 1854.

Kwe-am'-mit. . . Olanche (Pahkwäsidje) name for Bishop Creek Indians. -- cwm

Kwo'-nah-pat'-se. . . Monache name for related band in Round Valley. -- cwm

Mo-nä'-che. . . Nev-oo'-ah and Wiktchumne name for Owens Valley Monache. -- cwm

Monache. . . Yokut name for Owens Valley Monache. -- cwm

Monachi. . . Yokut name for eastern and western "Monos". -- Kroeber, Handbook Calif. Inds., p. 585, 1925.

Nōm-bi'-ie. . . Olanche (Pahk'wasidie) name for Owens Valley Monache. --cwm

No'-no-pi-nă-neum. . . Name used by Monache of Independence Creek for Monache of Lone Pine. --cwm

O'-kah-vi-da-kah. . . Monache (of Lone Pine) name for Bishop Creek Piute. --cwm

Pah-ah'-go-hots (or Pah-hah'-gah-hootch'). . . Monache on Turtle Creek in Owens Valley, name for themselves. --cwm

[Pak-wă-zid-ie. . . Owens Lake tribe (Name given by Olancha Shoshone). --cwm]

Pe-ag'-gah-te-kah'. . . Monache (of Lone Pine) name for band in Long Valley. --cwm

Pe'-sah-poo'-at'-te-new'-ma. . . Bishop Creek Piute name for themselves. --cwm

Pe-tah'-nă-gwaht'-tă. . . Bishop Creek Monache name for related bands at Big Pine, Lone Pine and Independence. --cwm

Pe-ton-ă-kwaht (or Pe-tah'-nă-gwat). . . Mono Lake Piute name for Monache band at Bishop Creek. --cwm

Pitanakwat. . . "Mono" of Owens Valley name for themselves and used by their kinsmen for them. -- Kroeber, Handbook Calif. Inds., p.585, 1925.

Se'-ve-nă-gwet'-tah . . . Bishop Creek Monache name for related band in Fish Lake Valley. --cwm

Tak'-ke-sev'-vuts. . . Monache band on Oak Creek, north of Independence. --cwm

Ut'-tă-oo'-le gwet'-tah. . . Bishop Creek Monache name for Monache band at Benton. --cwm

Wo'-ko-rōb'. . . Monache band on Independence Creek. --cwm

Yivinangbal. . . Tubatulabelā name for Monache Piute of Inyo County. -- Kroeber, 1907 & 1925 (?)

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Published NAMES USED INDIVIDUALLY OR COLLECTIVELY FOR MONACHE OF THE SIERRA NEVADA (westerly)
(Incomplete)

Book Names:

Monas	McKee, Barbour & Wozencraft	1851 & 1853
Monoes	Johnston	1851
Monas	Ryer	1852
Monoes	Johnston (1851)	1853
Monas-Indians	Meyer (1850)	1855
Monoes	Beale ✓	1856
Monos	Lewis (1856 & 1857) [Headwaters San Joaquin River.]	1856 & 1857
Mono	Wessells (1853)	1857
Noo-tah-ah	Wessells (1853)	1857
Monos	Lewis	1856, 1857, 1858
Monos	Taylor	1860
Mo-nos	Lewis (1859)	1860
Ho-na-che	Hutchings	1861
Monos	Taylor (after Beale)	1860, 1863
"Monos or Monutes"	Taylor ✓	1864
Monos	Commr. Ind. Affrs.	1862
Monatchee	Knight	1864
Monos	Purcell ✓	1870
Monos	Bancroft	1871
Ho-na-chee	Lester	1873
Monos	Lester ✓	1873
Manaches Manachees	Powers	1877

✓ Not certain whether the name relates to the Owens Valley or the Sierra Monache, or both.

Mono, Monos	Powers	1877
Nut-ha	Powers	1877
Pa-Uta	Gatschet	1879
Ho-nah-chee	Bunnell	1880
Ho-na-chee	Hist. Fresno Co.	1882
Monos	Gen. E. D. Keyes (1851)	1885
Pai-ute, Paiute	Merriam	1904
Ho-ná-ches	Galen Clark	1904
Mono-Paviotso	Kroeber	1907
Monachi, Monadji, Mono	Kroeber	1907
Mono	Waterman	1911
Monos	Fresno Herald	1922
Mono & Western Mono	Kroeber [Hdbk] 584-585	1925
Mono Indians [Auberry region, Fresno Co.]	Fresno Republican	Jan. 1, 1926
Mono [Sycamore Cr. Holkoma.]	S. F. Examiner	Jan. 6, 1926
Monos [Dunlap, Mill Cr. Val. Emtimbitch]	Fresno Republican T. T. Waterman.	Apr. 24, 1927
Western Mono	W. D. Strong	1927
North Fork Mono	W. D. Strong	1927

NAMES APPLIED TO SIERRA TRIBES OF MONACHE PIUTE BY THEMSELVES AND BY OTHER TRIBES

Balwisha. . . Yokut name for "Monachi" on the Kaweah, especially on its south side. -- Kroeber, Handbook Calif. Inds., p.586, 1925.

Entimbitch. . . Tribe on Mill Creek near Dunlap, Fresno Co. Name for themselves and used by neighboring tribes. -- Merriam, Science, N.S., Vol. XIX., No. 494, pp. 912-917, June 17, 1904.

Holkoma. (Hol-o'-kom-mah and Tówinchéba). . . Tribe on Pine Ridge north of Kings River. Names used by themselves. -- Merriam, Science, N.S., Vol. XIX., No. 494, pp. 912-917, June 17, 1904.

Holkoma . . . Kroeber, Handbook Calif. Inds., p.585, 1925.

Horse-thief tribe. . . Term used for Indians of Owens Valley and on west slopes of Sierra. -- San Francisco Daily Chronicle, June 26, 1854.

Kash-ă-woo'-shah. . . Wuksache name for Nim at North Fork San Joaquin. --

Ko-ko-he'-bah. . . Tribe in Burr Valley and on west side Pine Ridge, Fresno County. Name for themselves; also applied to them by the Holkoma.--cm
Science, N.S., Vol. XIX., No. 494, pp. 912-917, June 17, 1904.

Monachi. . . Yokut name for "eastern and western Monos".--
Kroeber, Handbook Calif. Inds., p. 585, 1925.

Mo'-nah, Mo-ni'-ah. . . Name applied by Yosemite Muwa to North Fork Nim and other Sierra bands, and also to Mono Lake Piute.--cm

Mo'no. . . Name in common popular use for North Fork Nim, and also for other Monache bands in the Sierra.--cm

Nim. . . Tribe on North Fork San Joaquin. Name for themselves.--cm Science, N.S., Vol. XIX., No. 494, pp. 912-917, June 17, 1904

Noo-tah-ah (plural Nuchawavi). . . Yokut name (meaning 'Easterners') for Monache Piute tribes on San Joaquin and Kings Rivers.-- Kroeber, 1905.

Nuta'a. . . Yokut name for "western Mono".-- Kroeber, Handbook Calif. Inds., p. 584, 1925.

Pad'-doo-sha or Pad-wish-shă. . . Wuksache name for tribe at Three Rivers on Kaweah River. -- Cam

"Posgisa or Poshgisha"... Yokuts name for band or tribe on Big Sandy & heads of Little and Big Dry Creeks. - Kroeber, Handbook Ind. Calif. 585, 1925.

Pas'-se-watch. . . Entimbitch name for Wuksăche. -- Cam

Pă-zo-ōd's. . . Name used by Holkoma for Nim of North Fork San Joaquin. -- Cam Science, N.S., Vol. XIX., No. 494, pp. 912-917, June 17, 1904,

Pi'-yu-mi. . . Holkoma name for one of their villages on Pine Ridge--not a distinct tribe. -- Cam

Posgisa or Poshgisha. . . Yokut name for 'Monos' south of San Joaquin River on Big Sandy Creek and toward heads of Little and Big Dry Creeks. -- Kroeber, Handbook Calif. Inds., p.585, 1925.

Toi'-nitch. . . Choenimne and Chokimina name for tribe at Trimmer Springs. -- Cam

Too-book'-mutch . . . Entimbitch name for related tribe at Trimmer Springs, Kings River. -- Cam

Towinchepa. . . Same as Holkoma. (One of their names for themselves.) - Cam

Waksachi. . . Kroeber, Handbook Calif. Inds., p.586, 1925.
[See Wuksăche.]

Wă-pon-nutch (or Wo-pung'-witch). . . (Wuksăche and Wiktchumne name for tribe next above Entimbitch, at Millwood Flume (No.4).-

Winanghatal. . . Kern River Tübatulabal name for "western Mono".-- Kroeber, Handbook Calif. Inds., p.585, 1925.

Wobonuch. . . Yokut name for Monachi at head of Mill Creek and in the pine ridges to the north.-- Kroeber, Handbook Calif. Inds., p.585, 1925.
[See Wă-pung'-witch or Wă-pon-nutch]

Wuksache . . . Tribe in Eschom Valley. Name for themselves.--
[Plural Wakesdachi.-- Kroeber, Univ. Calif. Pub., Am. Archaeol. and Ethnol., IV, 121. 1907.]

Yi'-au-ine . . . Muwa name for Monache tribe on Little Joaquin adjoining Nim, just east of North Fork.--

A COLLECTIVE NAME FOR 'SERRANO' AND 'CAHUILLA'

C. Hart Merriam

Of the Shoshonean tribes of California the socalled '<u>Serrano</u>' and '<u>Cahuilla</u>' groups are wellknown to be much more closely related to one another than to any other tribes. Nevertheless they have no collective name for themselves, and so far as I am aware no collective name has been proposed by anthropologists. The need for such a term is obvious, not alone for purposes of classification but also for clear understanding.

Among other stocks the words for <u>people</u> and <u>man</u> have afforded convenient handles, but in this case they differ in the two series and therefore are not available. ¶ After searching my vocabularies of the two dialects at intervals for some years I have arrived at the conclusion that since both groups call the Sun <u>Tahm-yat</u>, and since the people, while not actual Sun Worshippers, hold the Sun in great reverence, therefore the term Sun People would be appropriate--for Sun and Moon created the world and are its most sacred dieties. And since in both series the stem of the word for people is <u>tahk</u> (plural in Maream series, <u>tahk-tem</u>)[1], I propose <u>Tahm-yat-tahk-tem</u>--<u>Tamyattaktem</u> as it would be written by most anthropologists--as a collective or family name for the two groups.

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[1] The vowel in the last syllable, as pronounced by different individuals, varies from <u>e</u> to <u>a</u> or <u>u</u>.

Tribal Names of the Tulegone

Studies of California Indians

C. Hart Merriam
Papers
BANC MSS
80/18 c

pp. 61 - 116

text 10647 ch
reduced to text 26658 ch
reduced footnotes 1627 ch
1 map zinco
1 pp

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Tulleyome

(56 pp.; 1 map.)

Tribal List

~~467~~ 1
74

Tribal Names of the Tuleyome

Names applied to the

as a whole
TU-LE-YÓ-ME TRIBE, ~~LIST~~

Tuleyome (Tu'-le-yo'-me)
The ~~Tú-le-yó-me~~ are the northernmost of the Mewan tribes. They are completely isolated, being surrounded by ~~tribes~~ peoples of other linguistic stocks. Their territory extends from ~~Mount~~ St. Helena northward to Lower Lake, and from the Miyahkma Mountains on the west to Jerusalem and Pope Valleys on the east.

The following
Names ~~that~~ have been used in tribal sense for the Tuleyome tribe:

Hamfo
Kel-lew-win-fo and Te-om-fo. . .Names used by Pomoan (Ham-fo) of Lower Lake for Olayome band of Coyote Valley and in general sense for Tu-le-yo-me tribe. Kel-lew-win-fo means "Coyote people". (C. H. Merriam, "Distribution and Classification of the Mewan Stock of Calif.," Amer. Anthropol., n.s., 9; 353, 1907.)

Kroeber gives Kliwin-hoi as Pomo name for Coyote Valley region. (A. L. Kroeber, Handbook of the Indians of California, BAE-B 78, p. 273, 1925.)

~~Tú-le-yó-me~~ (~~Synonomy of tribe as whole~~, cont.):

no underlining except as here underlined in red

Ko-tsah'-to yó-me or Yó-me ko'-tsah. . .Name used by the inhabitants of Hoo-koo'-yo-me rancheria for themselves; said to be inclusive name for all the Olayome bands.

See Hoo-koo'-yo-me po-koot.

Lake Miwok. . .Name used by Kroeber for "Miwok," "in the basin of Clear Lake." (Kroeber, ~~Handbook Indians Calif.~~, map [pl. 27] facing pp. 172, ~~pp.~~ 272-273, ~~p.~~ 883.) ~~1925.~~

Name used ~~also~~ by Loeb, (after Kroeber), (E. M. Loeb, Pomo Folkways, UC-PAAE 19:399, ~~Sept.~~ 1926.)

Mo-ā'-yōme. . .Name sometimes applied to "all our tribes or rancherias," stated by several members of tribe. C. H. M.

Ci-a. yuc-ma-ko

Olayome

O-ya-ya-ma-ko

~~Tú-le-yó-me (Synonomy of tribe as whole, cont.):~~

no underlining excepted

Northern Coast or Lake area. . . . . .Term used by Barrett for ~~Tu-le-yo-me~~ Tuleyome tribe.--(S.A. Barrett, ~~Geography and Dialects of the Miwok Indians~~, Univ. ~~Calif. Publ., Ethn. Vol. 6, No. 2, p. 333, 1908.~~ UC-PAAE 6:333, 1908.) An unhappy mixed term, inasmuch as the "Northern Coast" and the "Lake area" divisions are separate tribes, clearly recognized by Barrett in his vocabularies as "Marin (S. Coast)" and "Lake (N. Coast)" (Ibid., Column headings, pp. 362-367).

Northern or Lake Moquelumnan. . . (S.A. Barrett, Ethno-Geography of the Pomo and Neighboring Indians, UC-PAAE 6:314-315, ~~1908~~.)

Té-ōm-fo and Kel-lew-win-fo. . . .Names used by the Pomoan ~~Hem-fo~~ Hamfo for the Tuleyome. See Kel-lew-win-fo in this synonomy.

~~Tú-le-yó-me (Synonomy of tribe as whole, cont.):~~

stet → Tú-le-yó-me. . .Territory extending from Mount St. Helena northward to Lower Lake, and from the Miyahkma Mountains on the west to Jerusalem and Pope Valleys on the east. The ancestral rancheria was Tú-le-yó-me po-koot on the creek on Wilson ranch in Excelsior Valley about 4 mi. S of the S end of Lower Lake (or 3 mi. S of Lowerlake village). This was the centre of creation and the original home of Coyote-Man and Wekwek.--Merriam, ~~Dist. and Class. Mewan Stock, Am. Anthropol., Vol. 9: pp. 352-353, July 1907;~~ Barrett, ~~Ethno-Geog. Pomo,~~ (318.) ~~1908.~~

"Mewan Stock," pp. 352-353; Pomo,

Tuleyome

TU-LE-YÓ-ME TRIBE LIST and Synonymy

Alacyome. . .See synonomy of Al-lōk'-yo'-me po'-goot.

Al-lōk-ko-boo-je. . .Village 2½ or 3 mi. E of Lower Lake town, situated at S base of hill of same name (hill called Lā-lish by the Pomoan Hamfo ~~Ham-fo~~). CHM.

Al-lok-woo-boo-te. . .Village 3 mi. S of town of Lower Lake [Near Tu-le-yo-me po-goot?]. CHM.

Al-lōk-yó-me pó-goot. . .Tuleyome name for their village in Pope Valley, Napa Co.; about a mile E of Pope Valley postoffice. (Merriam, "Corrections concerning Calif. Indians," AA, n.s., 10:356, 1908. ~~Am. Anthropol., NS X 356.) June 1908.~~

Synonomy:

Alacyomi. . .Band mentioned in San Rafael Mission Book of Baptisms, 1818-1839, MS copy by A. Pinart, 1878, Bancroft Libr. ~~1878.~~

~~Al-lōk-yó-me pó-goot~~ (Synonomy cont.):

Aloquiomi. . .Band furnishing converts to Sonoma Mission. H. H. Bancroft, after MS registers of San Francisco Solano Mission, 1824-1839, in Bancroft Libr, ~~Hist. California II: 506, 1885~~, (Bancroft, History of California, 2:506, 1885.)

Other spellings: Aloquio, Aloq., Aloqui, Aloq.mi, Aloquiom, Alocyomi.--San Francisco Solano Mission Books, 1824-1839. (Original MSS in Bancroft Library.)

Aloquiomi, Alocyomi. . .See synonomy of Al-lōk-yó-me pó-goot.

Caüiyomi. . .Mission Books, San Francisco Solano Mission, 1824-1829.
Original MS, Bancroft Lib. Part. See Kah´-we-yo-mĕ.

Cauyomi. . .Book of Baptisms, San Rafael Mission, MS copy by
A. Pinart, 1878. May be Cōyōme of Barrett, which see.

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Coyayomi or Joyayomi . . Mentioned in Mission Books of San Francisco Solano, 1824-1839. Original MS in Bancroft Library. Bancroft, ~~Hist. Calif.~~, ~~H.~~ 2: 506, ~~ftnote~~ fn.; also Z. Engelhardt, ~~The Franciscans in Californie~~, p. 451. 1897. See Kah-we-yó-mĕ.

Pomo, p. 316.)

Cóyōme (Barrett, ~~Ethno-Geog. Pomo, 316, 1908~~) . . See ~~(Shó-yo-mĕ)~~ Shoyome
Kroeber.
Located by Barrett on Putah Cr. creek, 3½ mi. S. of Guenoc.

E-lōk-nó-mah (Lōk'-no-mah). . . Miyahkma name [for Tuleyome band and village near Middletown, used in a general sense] for Túle-yo-me tribe. (Merriam, Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX: p. 353, 1907.)

[E-lōk-nó-mah means, "Yes, Lōk-nó-mah."]

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Guenocks . . Name applied by whites to Olāyōme band of Tuleyome Indians in Coyote and Wennok Valleys on Putah Creek in neighborhood of place called Guenoc (or Guenock) 4 miles NE ~~northeast~~ of Middletown (place formerly a river ford and ranch postoffice; an iron bridge there now).

The term originated doubtless in the native Indian name ~~Wennok~~ Wen'nok, applied to a small lake and valley 4 miles SE ~~southeast~~ of Guenock and 6 miles E ~~east~~ of Middletown. It was first used by Taylor in 1860, and later by others, for a rancheria and band indefinitely located between Clear Lake and Napa. Palmer in 1881 correctly placed it in ~~~

Guenock Valley, Lake Co~~unty~~, ~~and~~ while Barrett in 1908 thought it probably applied to Indians in and about Coyote Valley in the neighborhood of a small postoffice of the same name.

Indent under Guenocks.

See also Wen-nok.

~~Synonomy~~

? Guenocks. . . Rancheria between Clear Lake and Napa. (Taylor, ~~California Farmer, (March 30), 1860.~~ 1860)

Indent
cf. Olacyomi
p. 78.

~~Guenocks~~. . .The Guenocks and Locollomillos lived between Clear Lake and Napa. - Bancroft, (after Taylor) (H. H. Bancroft, ~~Native races.~~ I: 451, and map opp. p. 322.) ~~1874.~~

Need use repeat names, when same sp.?

Guenocks. . . "The Guenocks had their home in the valley of that name in Lake Co." (S. A. Palmer, History of ~~Napa and Lake Counties, Calif. pub. Slocum, Bowen & Co.,~~ Napa and Lake Counties, California, 1881. p. 45 of Napa Co. Palmer says the Guenocks are the same as his Koo-noo-la-ka-koi, which see in main list.)

Guenocks. . .These Indians probably lived in or about Coyote Valley where there is a small post office by that name. - (Barrett, after Taylor and Bancroft, ~~Ethno-Geog. Pomo~~ Pomo, Pop. 273, 317, 1908.)

Guenoc. . .Unidentified. (Kroeber, ~~Hdbook. Indians Calif.~~, p. 895.) ~~1925.~~

Haw'-hawl-po-goot. . . Village on ~~north~~ N bank of outlet of Wennok Lake, near the lake. Named from haw'-hawl, the long cylindrical basket trap set in water to catch fish. (Merriam, ~~Dist. and Classif. of California, Amer. Anthropol. NS IX, 353, 1907.~~ "Mewan Stock" p. 353.)

Holiyomi...Given as one of the "tribes" or bands north of San Francisco Bay against whom an expedition under Salvador Vallejo was sent in March, 1843. (Bancroft, (after Vallejo), Hist. Calif., ~~II.~~ 4: 362-363, ~~ftnote., 1886.~~ fn.) ~~Doubtless~~ May have been Olayome, which see.

(O'-lā-yō'-me),

Tulgome - following p. 8

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omit

~~Hoo-koó-vu~~ . .

Hol-wah-poo-koot. . .Village on ~~west~~ W side Putah Creek close by barn at Phelan ranch house.++(Merriam, ~~Dist. and Classif. Mewan Stock of Calif., Amer. Anthropologist, NS IX, p. 353, June 1907.~~ "Mewan Stock," p. 353.)

Hoo-koo-hyoo-me. . . Hūkūhyūme or Siwiyōme. (Barrett, ~~Ethno Geog. Pomo, 316, 1908.~~ Pomo, p. 316.) See Hoo-koo-yo-me po-koot.

Hoo-koo-too-mi po-koot. . . Village on ~~east~~ E side of Putah Creek less than ~~a quarter mile~~ 1/4 mi ~~north~~ N of Phelan ranch house.++(Merriam, ~~Dist. and Classif. Mewan Stock, of Calif., Amer. Anthropologist, NS IX, p. 353, June 1907.~~ "Mewan Stock," p. 353.)

Hoo-koo-yo-me po-koot. . .Tuleyome name for their village on ~~southwest~~ SW knoll on bank of Putah Creek in northern part of Phelan Ranch valley, [~~2½ or 3 mi. N of Guenock~~] (2½ or 3 mi. S of Guenock). The people call themselves Yo-me-ko-tsah. The last remnant of the tribe in 1907 was living at this rancheria (but was later transferred to a small reservation near Middletown).++(Merriam, ~~Dist. and Classif. Mewan Stock, of California, Amer. Anthropologist, NS IX, p. 353, June 1907.~~ "Mewan Stock," p. 353.)

Synonomy++ Siwiyōma

Hūkūhyūme or Siwiyōme [~~two~~ 2 names]--Barrett. See Hoo-koo-hyoo-me

Indent
cf. Olacyami, p. 78

Indent, alig with preceding entry

Hūkūh'yūme

~~Hūkūhyūme~~ or Sīwī'yome . . . Inhabited modern village about 1½ mi. downstream from Guenoc. (Barrett, ~~Ethnogeog.~~ Pomo, 316, ~~1908.~~) See synonymy of Hoo-koó'-yo-me po-koot. Hutznomanoc (Book of Deaths, Sonoma Mission). . .See Utsnomanoc.

cap. + l.c →

~~IN-ME'-KO~~ Family. . .Name proposed by Merriam for a family of Mewan stock, comprising 2 subfamilies: Tu'-le-yo-me and Hoó'-koo-e'-ko.--(Merriam, ~~Dist. and Classif. Mewan Stock of Calif.~~, ~~Amer. Anthropologist, NS IX,~~ p. 341, ~~June 1907.~~ "Mewan Stock," p. 341.)

Joyayomi, or Coyayomi. . .Mentioned in Mission books of San Francisco Solano, 1824-1839. Barrett refers it questionably to his Cō'yōme, but it may have been Kah'-we-yo'me.

Ka-bool' po-goot. . . Tuleyome name for their old village on low point ~~east~~ E of ~~north~~ N end of Wennok lake behind rocky part of point. (Merriam, ~~Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX,~~ p. 353.) ~~June 1907.~~

Synonomy:

l.c. ~~kebūlpūkūt~~ (Kĕ-bool'-poo-koot). . .Barrett says village 2½ mi. SE of Guenoc (which distance is far too short). (Barrett, ~~Ethno-Geog. Pomo~~, p. 316, ~~1908.~~)

Indent

Handbook;

Kebul. . .Kroeber, (map, ~~plate~~ 27, opp. p. 172, ~~Hdbook. Indians Calif., 1925~~).

Kah-choo-loo-loo-koo-wahn (kátcūlūlūkūwan, Barrett) . . Given by Barrett as Lower Lake Pomo ['Ham-fo] name for Tuleyome village Tsī'tsapōgūt. [But the chief of the Ham-fo tribe gave me 'K'tah-koi as their name.]

See tsī'tsapōgūt Barrett in synonymy of Tsit-sah yo-me.

Kah-dah-yo-me . . Old village at Dry Creek bridge on road a little north of Middletown. Said to have been at "Koo-koo-min house".

Kah-low-yo-me. . .Name used by 'Ham-fo of Lower Lake for "Stone House" Rancheria (Too-le-yo-me). . (Not to be confused with the Habbe-nap-po "Stone House" at Kelseyville.)

Kah-we-yo-mĕ (káwīyōme Barrett). . .Old village on S bank of Cache Creek about 1½ mi. from Lower Lake. Barrett, Ethno-Geog. Pomo, 317, 1908.

← Caüiyomi. . .San Francisco Solano Mission Books, 1824-1837). This and Cauyomi (?) (San Rafael Mission Book) may be spellings for Kah-we-yo-mĕ.

Indent under Kah-we-yo-mĕ

(?) kátcūlūlūkūwan (Barrett 1908). "Southeastern Pomo" ['Ham-fo] name for Tsit-sah yo-me. See tsī'tsapōgūt Barrett in synonymy of Tsit-sah yo-me.

(?) Káwīyóme (Barrett, 1908). See Kah-we-yo-mĕ.

Kĕ-bool-poo-koot. . .See kebūlpūkūt Barrett in synonomy of Ka-bool po-goot.

Kebūlpūkūt (Barrett 1908). . .See synonomy of Kā-bool po-goot.

Kel-lewĭn-fo or Kel-lewĭ-win-ă-koĭ-im-fo. . .Hamfo name for Tulleyome ⟶ Tulle-yo-me tribe. See tribal synonomy.

Kil-le-yo-ke po-koot. . .Tuleyome name for their former village on Putah Creek at N end of Coyote or Guenoc Valley.++ (Merriam, Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol, NS IX, p. 353, June 1907. ("Mewan Stock," p. 353.)

Kliwin-hoi. . .Pomo name for Coyote Valley region. (Kroeber, Handbook, Hdbook. Inds. Calif., p. 273, 1925.) See Kel-lewĭn-fo in tribal synonomy.

Koo-noo-la-ka-koi. . .Koo-lan-nap-po name for tribe in Coyote Valley.+ (L. L. Palmer, History of Napa & Lake Counties, Calif., Pub. by Slocum, Bowen & Co., San Francisco, Lake Co. p 36. Hist. Napa and Lake Cos., p. 36.)

See Ó-lā-yome po-koot.

(Koo-pa'-choo

Koo-pá-choo (kūpḗtcū Barrett). . .Old camp site at Harbin Springs about 4 mi. NW of Middletown. (Barrett, Ethno-Geog. Pomo, p. 274.) 1908. (Wrongly referred by Barrett to "Wappo" [Miyakma].

Ko-tsah́-to yó-me or Yó-me kó-tsah (Spoken both ways). . .Name used by people of Hoo-koó-yo-me for themselves. See Hoo-koó-yo-me po-koot. Also said to be inclusive name for all Tuleyome bands.

K'tah́-koi. . .Hamfo name for Tuleyome village Tsit́-sa-yóme.

kūpḗtcū (Barrett, 1908). . .See Koo-pá-choo.

91 31 +5

Laka'hyōme

Lah-kah'-hyo-me. . .See Lakáhyōme Barrett in synonomy of Lah-ki'-yo-me po-koot.

Lah-ki'-yo-me po-koot. . .Tuleyome name for their old village at ~~northern~~ N edge of present town of Middletown [called Lōk-no'-mah by the Yukean Miyahkma.)+(Merriam, ("Mawan Stock, p. 353.) ~~Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX, 353, 1907.~~ Both names mean the same--Goose Valley. C.H.M.

Synonomy:

Laka'hyōma → Lakáhyōme (Lah-kah'-hyo-me) (Barrett, 1908). . .(Tuleyome) name for "lōknōma". See lō'knōma Barrett this synonomy.

Lal-nap-o-een. . .'Ku-lan-nap-po name for tribe on St. Helena Creek, just W of Middletown in Loknomah Valley.-(H.L. Palmer, Napa and Lake Cos., p. 36) Hist. ~~of Lake and Napa Counties, Calif., pub. Slocum, Bowen & Co., Lake Co.,~~ 36, ~~1881.~~ (Pomo, p. 273) Barrett says this name probably refers to lōknōma, which he regarded as "Wappo" [Miyahkma] but which is here shown to be Tuleyome.

~~Ethno-Geog. Pomo, p 273, 1908.~~

Lal-nap-o-een. . .(Barrett, (after Palmer), Ethno-Geog. Pomo, p. 273.) ~~1908.~~

92 32 16

~~Lah-ki´ yo-me po-koot (synonomy cont.):~~

Loaquiomi. . .Tribe mentioned many times in San Francisco Solano Mission books, 1824-1837. Original MSS in Bancroft Library.

Evidently a spelling for Lah-ki´-yo-me; other spellings in Mission books are Loaquio, Loaquiom, Loaquiomi, Loaq. Yomi.

Loaquiomi. . .(Bancroft, (after Sonoma Mission books), Hist. Calif., ~~II,~~ 2: 506 (fn.) ~~ftnote, 1885.~~

Loaquiomi. . .(Engelhardt, (after Bancroft), The San Franciscans in Calif. (ornia, p. ~~, 451.) 1897~~.

Locollomillos. . .Between Clear Lake and Napa, in neighborhood of rancheria called Guenocks. (Taylor, ~~Calif. Vo. 13, No. 7, Farmer, March 30, 1860.~~ (Barrett says it is possible these people lived in Pope Valley, but it is more probable they lived near Middletown. ~~C.H.M.~~ ~~Barrett, Ethno Geog. Pomo, 273, 1908.~~) Name used by Bancroft for Indians in Loconoma Valley on St. Helena Creek (near

("Indianology" Pomo, p. 273.)

93 ~~660~~ 33

~~Lah-ki-yo-me po-koot (Locollomillos~~ synonomy cont.):

Middletown, Lake Co. (Bancroft, Native Races, Pacific States, I: 451, Taylor, "Indianology.")

~~1874~~ based on ~~Calif. Farmer, Mar. 30,~~ 1860).

~~Lah-ki-yo-me po-koot (synonomy cont.):~~

Locollomillos. . .Bancroft [after Taylor], (Native Races, 1:451.) ~~I, 451 1874.~~ (Slocum, Bowen & Co. say the Locollomillos of Bancroft's list are their Lal-nap-o-een). See Lal-nap-o-een Palmer, this synonomy. (Spelled Socollomillos, ~~p. 363.~~) (Bancroft, Native Races 1:363.)

Locollomillos. . .(Barrett, after Taylor and Bancroft), ~~Ethno-Geog.~~ Pomo, p. 273.) ~~1908.~~

Socollomillos. . .Typographic error for Locollomillos. (Bancroft, (after Taylor), Native Races, I: 363). ~~1874.~~

Lok-no-mah. . .Miyahkma name, adopted by Tuleyome, for Tuleyome band in Middletown Valley and for old village which they called Lah-ki-yo-me po-goot on site of present town of Middletown. Means "Goose Valley." (Merriam, ~~Dist. and Classif. Mewan Stock, Calif., Amer. Anthropol., NS IX, p 353, June 1907.~~ Barrett, ~~Ethno-Geog.~~ (Pomo, p. 273) ~~1908~~, wrongly refers to "Wappo" (Miyahkma). (p. 353.)

95 LB 55

Lahl-mōk po-goot. . .Tuleyome name for their village on creek ½ mi. W of Middletown. (Merriam, "Corrections concerning California Indians," A.A. 10: 357, 1908.)

Lakahyōme (or loknōma) (Barrett, 1908). . ."Northern Moquelumnan" (Tuleyome) name for village NE of Middletown. See lōknōma Barrett in synonymy of Lah-ki-yo-me po-koot.

? Pomo?

Lal-nap-o-een (Palmer, 1881). . .Kulanapo name for tribe in Loknomah Valley. See synonymy of Lah-ki-yo-me po-koot. "Tribe" (village?) on St. Helena Cr. W of present Middletown. (Palmer, Hist. of Napa & Lake Counties, Calif., pp. 36-37, 1881.

Lake Miwok. . .Name used by Kroeber for Tuleyome tribe. See synonymy of Tuleyome at head of this tribe list.

Loaquiomi, Loaquio., Loaquiom., Loaquiomi, Loak. Yomi (San Francisco Solano Mission books, 1824-1839); Loaquiomi (Bancroft, 1885) Engelhardt, 1897. . .See synonymy of Lah-ki-yo-me po-koot.

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.36

Locollomillos (Taylor 1860; Bancroft 1874; Barrett 1908). . .
Location indefinite. See synonomy of Lah-kí-yo-me po-koot.
See also Socollomillos (typing error).

~~Locolomne. . .See synonomy Lōk-nó-mah.~~

Lōk-nó-mah. . .Yukean Miyahkma name, adopted by the Tuleyome for the old Middletown village which they called Lah-kí-yo-me po-goot on site of present town of Middletown. See Lah-ki-yo-me po-koot. Both names Loknoma and Lahkiyome mean "Goose Valley." (Merriam, Dist. and Classif. Mewan Stock, Calif., Amer. Anthropol., NS 9, p.353, June 1907. Barrett, Ethno Geog. (Pomo, p. 273), 1908, wrongly refers Loknoma to "Wappo" (Miyahkma).

Synonomy:

Locnoma. . .Mentioned in San Francisco Solano Mission books, 1824-1837, original MSS, Bancroft Library.

Locnoma. . .(Bancroft, (after Sonoma Mission records), Hist. Calif., 2: 506, fn.), ~~ftnote., 1885.~~

~~Lōk-nó-mah~~ (Synonomy cont.):

Locnoma. . .(Engelhardt, (after Bancroft), The San Franciscans in Calif., 451,) 1897.

Locnoma. . .(Barrett, (after Engelhardt), Ethno-Geog. Pomo, p. 44, fthote, 1908.

Lōknōma or ~~lakáhyōme~~ (Barrett, ~~Ethnog. Geog.~~ Pomo, 273,) ~~1908)~~ and Loknoma (Kroeber, ~~Handbook Inds. Calif.~~ (Map, pl. 27) ~~1925).~~ . .Village NE of Middletown, wrongly referred to "Wappo" [Miyahkmah].

~~Locolomno. . .Ranoheria mentioned in Book of Baptisms, San Jose Mission (52 Indians).--Mision de San Jose, Libros de Bautismos, MS, 1797-1859.~~

Lú-pu-yó-me. . .Former small "Hamfo" village on Rocky Islet in Siegler Creek north of LowerLake village and south of Cache Creek. (Not to be confused with the Pomoan village of same name near Kelseyville.)

95 21/38

Barrett's location seems erroneous.

Mā-hwah-lĕ́-lĕ-no-mah (mēhwalélenōma, Barrett). . .Old camp site near W bank of Putah Creek about 3½ mi. SSE of Middletown.++ (Barrett, ~~Ethno-Geog. Pomo,~~ p. 274.) ~~1908.~~ (Wrongly referred by Barrett to "Wappo" [Miyahkma]).

Error

mēhwalélenoma (Barrett, 1908). . .See Mā-hwah-lĕ́-lĕ-no-mah.

? Pomo

Mo-ā́-yóme. . ."All our tribes or rancherias," said by several members of tribe.—C.H.M.

99 ~~22~~ 39

Northern Coast or Lake Moquelumnan or Miwok (Barrett, 1908). . .
Name used by Barrett for Tu-le-yo-me. See synonymy of
Tu-le-yo-me, head of this list.

Northern or Lake Moquelumnan (Barrett, 1908). . .Name used by
Barrett for Tu-le-yo-me. See synonymy of Tu-le-yo-me,
head of this list.

Oi'-ā-yum'-me-ko and O'-ye-yo'-me-ko. . .Hoo'-koo-e'-ko and Olamentko, name for Olayome tribe on Putah Creek. Given me by both tribes in 1905. See synonymy of O'-lā-yó'-me po-koot.

~~O'-lā-am-me or~~ O'-lā-yó'-me (Merriam, 1907). . .Used in tribal sense. (Merriam, ~~Dist. and Classif.~~ Mewan Stock, ~~of Calif., Amer. Anthropol., NS 9, 353, 1907.~~

O'-lā-yó'-me po-koot. . .Village in ~~northern~~ part of Coyote Valley ~~half a~~ mile ~~south~~ of Kil'-le-yó'-ke but ~~north~~ of Guenock. (Merriam, ~~Dist. and Classif.~~ Mewan Stock, ~~of Calif., Amer. Anthropol., NS 9, 353, 1907.~~ Head village of Coyote Valley band.

Synonymy:

Holiyomi. . .Given by Bancroft as "tribe" ~~north~~ of San Francisco Bay (Bancroft, 1886). May have been Olayome.

See Holiyomi in main list.

Oi'-ā-yum'-me and O'-ye-yo'-me. . .Bodega Bay Hoo'-koo-e'-ko name for Olayome of Putah Creek.

~~Ó lē yó me pe koot~~ (synonomy cont.):

Oleomi, Oleyomi. . .Mentioned as furnishing converts to mission at Sonoma. (San Francisco Solano Mission Books, 1824-1837, original MSS, Bancroft Library.) (No information).

Oleomi. . .(Bancroft, after Sonoma Mission Books, 1824-1837), Hist. Calif., II, 506, ~~Ftnote, 1885.~~

Oleomi. . .(Engelhardt, (after Bancroft), The ~~San~~ Franciscans in Calif., 451,) ~~1897.~~

Oleomi. . .(Barrett, (after Engelhardt), ~~Ethno-Geog.~~ Pomo, p. 317,) ~~1909.~~

ōlēyōme [O-lā-yo-me]. . .(Barrett, ~~Ethno-Geog.~~ Pomo, 317,) ~~1908.~~ See also Koo-noo-la-ka-koi Palmer in main list.

Oleyome. . .(Kroeber, ~~Handbook~~, map, plate 27, facing p 173,) ~~Hdbook~~. ~~Inds Calif., p 272, 1925.~~

102
25
72

Ó-lā-yó-me po-koot (synonomy cont.):

Oleyomi, Oleomi. . .Mentioned as furnishing 4 neophytes to mission at Sonoma. (San Francisco Solano Mission Books, 1824-1839, Original MSS, Bancroft Library.)

Olevomi. . .Rancheria visited by Arguello in 1821. (Fr. Blas Ordaz "Diario de la Expedición del Sr. Don Luis Arguello"; Archives Santa Barbara Mission [1806-1821], Vol. 4: pp. 161-190.) 1806-1821. Also referred to by Bancroft, (after Ordaz MS Diary), (Hist. Calif., II: 448.) 1885.

Ó-ye-yó-me and Oi'-ā-yum-me. . .Name used by Bodega Bay Olamentko for Olāyóme of Putah Creek. (Same name pronounced Oi-yé-yum-me is used by Tuleyome for Miyahkma tribe at Calistoga and in Alexander Valley on Russian River. Barrett (Pomo, p. 317) gives ōyēyōmi [O-yā-yo-mĕ] as name of village of "Southern Moquelumnan" (Hoo-koo-e-ko) at Freestone.) Ethno-Geog. Pomo p 317, 1908.

?) Barrett

Oleomi (Mission Books, 1824-1837; Bancroft, 1885; Engelhardt, 1897; Barrett, 1908). . .See synonomy of Ó-lā-yó-me po-koot.

indent align with Olleyomi

Hist. Calif.,

Pomo

The Franciscans in California,

?

indent

Ōlēyōme (Barrett, 1908). . .Village 1 3/4 mi. above Guenoc.
See synonymy of Ó-lā-yó-me po-koot.

indent

Oleyome (Kroeber, 1925). . .Principal village in Coyote Valley.
See synonymy of Ó-lā-yó-me po-koot.

Loo

Oots-no-mah-nok. . .See Utsnomanoc.

ūyūhanōma

Oo-yoó-hah-no-mah (ūyūhanōma Barrett). . .Village on E bank of Putah ~~Creek~~ about 1½ mi. nearly due E of Middletown. (Barrett, ~~Ethno-Geog.~~ Pomo, p. 273,) ~~1908.~~ Erroneously referred by Barrett to "Wappo" [Miyahkma].

Ó-ye-yó-me or Oí-ā-yum̃-me. . .Name used by Hoo-koo-é-ko of Bodega Bay for Olayome. See synonymy of Ó-lā-yó-me po-koot.

Pagüenjelayomi. . .Unidentified band at Mission at Sonoma. May not have been Tuleyome. (Bancroft, Hist. Calif., 4th ed., 363, ftnote., 1886.)

Pĕ́-te-no-mah (pétīnōma Barrett). . .Old village W of Putah Creek about 1 mi. NNW of Middletown. Site short distance N of cemetery at Middletown. (Barrett, Ethno-Geog. Pomo, p. 273, 1908. (Referred by Barrett to "Wappo" [Miyahkma,] is but Tu-le-yo-me.)

pétīnōma (Barrett, 1908). . .See Pĕ́-te-no-mah.

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45

[Ré-ho]. . .Powers gave Rého as "one name of the tribe in Pope Valley, derived from a chief...They early became extinct."++ (Powers, Tribes of Calif., 228, 1877.)

Little is known of the Pope Valley tribes. "Ré-ho" may have been a nickname for a Win (Kópeh) band in the ~~eastern~~ E part of the valley. Certainly not Tuleyome.++

Included here for information.

Sahl'-sahl-po-goot. . .Tuleyome name for their village in (Wennok) Valley on flat at base of Cone ~~peak~~ Peak, (Loo-peek' pow-we) at SE corner of Wennok Lake, ~~south~~ of Phelan Ranch. (Merriam, ~~Dist. and Classif.~~ "Mewan Stock" ~~of Calif.~~, ~~Amer. Anthropol., NS IX,~~ p. 353.) ~~1907.~~

Sah'-ti-yo-me po-koot. . .Tuleyome name for their village in a rocky place at S end of Coyote Valley about 2 mi. S of Guenoc. (Merriam, ~~Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX,~~ p. 353.) ~~June 1907.~~ (Not to be confused with Sotoyome at Healdsburg.)

Se-we'-yo-me (sīwī'yōme Barrett). . .Another name for Hoo-koo'-yo-me.

See hūkūhyūme Barrett in synonomy of Hoo-koo'-yo-me po-koot.

Sīwī'yōme. . .Given by Barrett (Pomo, p. 316) as another name for Hūkūhyūme.

~~Ethno. Geog. Pomo, 316, 1908.~~

Shoyome. . .Kroeber, Handbook, ~~Hdbook. Inds Calif.~~, map, pl. 27, facing p. 172. ~~1925.~~ Based on Barrett's Cōyōme, located "on S bank Putah Creek about 3½ mi. below Guenoc." (Barrett, ~~Ethno Geog.~~ Pomo, p. 316.) ~~1908.~~ I failed to get this village from the Indians.

~~Synonomy:~~

Cōyōme Barrett, ~~Ethno Geog.~~ Pomo, p. 316. ~~1908.~~

47 107 ~~30~~

Socollomillos. . .Typographic error for Locollomillos. ~~+~~ Bancroft, (after Taylor), Native Races, ~~I~~ 363, ~~1874.~~ See synonomy of Lah-kí-yo-me po-koot.

"Stone House". . .Well known place name near Tú-le-yó-me (in Excelsior Valley). Not to be confused with another of same name at Kelseyville in Habbe nappo territory.

48 3+ 105

Té-ōm-fo and Kel-lew-win-fo. . .Names used by the Ham-fo for the Tuleyome. See Kel-lew-win-fo Merriam in synonomy of Tuleyome, head of this list.

(?) Toleomi. . .Rancheria.--San Francisco Solano Mission Books, 1824-1837. See synonomy of Tu-le-yo-me po-koot.

Tsē-tsah po-goot. . .See tsītsapōgūt Barrett in synonomy of Tsit-sah yome.

Tsit-sah yóme (Tsit-sah po-goot and Tsit-sah). . .Village immediately N of Lower Lake village. The Ham-fo call it K'tah-koi. (Salvador Chapo's mother born and raised there.)

Synonomy:

kátcūlūlūkūwan (Barrett, 1908). . .See tsīsapōgūt Barrett, this synonomy.

~~Tsit-sah yóme (Synonomy cont.):~~

K'tah-koi.. ~~'Ham-fo~~ Hamfo name for Tsit-sah-yóme.

Handbook,

Tsitsa. . .Kroeber, ~~Hdbook Inds. Calif.~~, map, pl. 27, facing p.172. ~~1925.~~

tsītsapōgūt [pronounced tsē-tsah-po-goot] or katcūlūlūkūwan (pronounced Kah-choo-loo-loo-koo-wahn), "Southeastern Pomo" (Lower Lake or ~~'Ham-fo~~ Hamfo) name for Tsitsah yóme. Barrett says it is in ~~northwestern~~ NW part of town of Lower Lake. Site near Scottman residence just ~~north~~ N of the wagon bridge at Lower Lake.--(Barrett, ~~Ethno-Geog.~~ Pomo, p. 318.) ~~1908.~~

Tsó-kew po-goot. . .Village in Pope Valley.--(Merriam, ~~Dist. and Classif. "Mewan Stock" of Calif.~~, Amer. Anthropol. NS IX, p. 353.) ~~1907.~~ Slurred form of Tsó-ke-yo-me po-goot Merriam, which see.

Tsó-ke-yó-me po-goot. . .Principal village in Pope Valley, S of postoffice and close to creek. Slurred Tsó-kewme po-goot (Merriam, ~~1907~~). ~~+~~(Merriam, "Mewan Stock" Corrections Concerning California Inds., ~~Amer. Anthropol., NS X, p 356, June~~ AA, (n.s.), 10: 356, 1908.

This village was on Pope Creek at the first crossing of the main road coming S from Butts Canyon (on the Bank Ranch). ~~+~~ C.H.M.

Tú-le-amé-me or Tú-le-yó-me (Merriam 1907). . .Used in tribal sense. See synonymy of Tú-le-yó-me, head of this list.

Tuleomi (Mission Books 1797-1830). . .Rancheria. See synonymy of Tú-le-yó-me po-koot.

Tú-le-yó-me po-koot. . .Old village 3 mi. S of Lower Lake. The most ancient settlement of the tribe. Name used also for subfamily. ~~+~~(Merriam, "Mewan Stock," p. 353.) ~~Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX, 353, 1907.~~

~~Tú-le-yó-me yo-kool (cont.)~~

Synonomy:

Té-om-fo and Kel-lew-win-fo. . .~~Ham-fo~~ Hamfo names for Tuleyome → ~~Tu-le-yo-me~~. See Kel-lew-win-fo.

Toleomi. . .Rancheria.--San Francisco Solano Mission Register, 1824-1837, original MSS, Bancroft Library.
(No information.)

Túleamme (Tuleyome) or Olayome. . . Slurred pronunciation for Tuleyome tribe.--Merriam, ~~Dist. and Classif.~~ "Mewan Stock, of ~~Calif., Amer. Anthropol.~~, NS, IX, 353, 1907." p. 353.

Tuleomi. . .Rancheria.--San Jose Mission, Book of Baptisms, 1797-1830, MS. (No information.)

tūlēyōme [Tú-lā-yo-me]. . .Village about 2 mi. S of the Town of Lower Lake. Site is on E side of county road on what is called the Dock Murphy ranch.--Barrett, ~~Ethno-Geog. Pomo~~, p. 318.) ~~1908.~~

112 35 52

Tu-le-yo-me pø-koot (Synonomy cont.):

Tuleyome. . .The metropolis of the settlements in the valley of town of Lower Lake. (Kroeber, Hdbook. Indn Calif., Map, pl. 27, facing p. 172; and p. 272.) 1925.

Tulioni. . .Spelling in San Jose Mission Register. Lista Alfabetica de Neofitos [San Jose Mission, erroneously labeled Mision San Fernando], original MS, Bancroft Library. No date.

Tuliyomi. . .One of the tribes or bands north of San Francisco Bay against whom an expedition under Salvador Vallejo was sent in 1843. (Location indefinite). (Bancroft, (after Vallejo), Hist. Calif., IV, 363 ftnote., 1886.

113 ~~50.~~ 73

Tulioni (Register San Jose Mission). . .See synonymy of Tú-le-yó-me po-koot.

Tuliyomi (Bancroft 1886). . .See synonymy of Tú-le-yó-me po-koot.

tūmístūmis (Tu-mís-tu-mis). . .Old village on small stream tributary of Putah Creek about 2½ mi. NE of Guenoc.--(Barrett, ~~Ethno-Geog.~~ Pomo, 316.) ~~1908.~~

300

Utsnomanoc. . .Mentioned repeatedly in books of Sonoma Mission. Spellings in Sonoma Mission Register (Padron de la Mision de San Francisco Solano, 1824-1833): Utsnomanoc 17 times; Utsnoma 6; Utsnoman 9; Utsnoman [sic] 6; Uatsnoma 2. (Libros de Mision, San Francisco Solano, original MSS, Bancroft Library. 1824-1837. See Oots-no-ma-noc.

?) ūyūhanōma (Barrett, 1908). . .See Oo-yoó-ha-no-mah.

115 38
24

Wen-nok. . .Name of small valley and lake just S of Coyote Valley on Putah Creek about 6 mi. E of Middletown. Valley contained 3 rancherias (one or more may have been camps.). See also Guenocks.

Wo-de-di-tep-pe po-goot. . .Tuleyome name for their village in Jerusalem Valley; easternmost village. (Merriam, Dist. and Classif. Mewan Stock of Calif., Amer. Anthropol., NS IX, 353, 1907. "Mewan Stock," p. 353.)

Yó-me-kó-tsah or Ko-tsah-to yóme. . .Name for themselves used by people of Hoo-koó-yo-me po-koot and other rancherias. Yó-me is the word for "home"; Ko-tsah for "people," so the name means "Home people." C.H.M.

Yó-tsah. . .Name used by Hamfo of Lower Lake for Tuleyome rancheria on Putah Creek, 2 or 3 mi. E of "Stone House" (Tú-le-yó-me). C.H.M.

Plate captions of unknown publication

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Front and rear views of a tule covered gabled house with pole framing at Kabel village, Dan-no'-kah tribe. West side of Upper Lake Narrows, Clear Lake, Lake County, 1918.

Pole framed tule-thatch covered houses built in 1927 at Highlands Lodge, Clear Lake, Lake County by Pomo Indians at the request of the lodge proprietor.

Washoo conical house of bark and slabs. Tallac, Lake Tahoe, 1905

Conical bark slab house. Nim tribe, North Fork of San Joaquin River, Madera County. October, 1902.

Nisenan roundhouse at Auburn rancheria, July, 1936

~~Mewan ceremonial house at Big Creek rancheria near Groveland, Tuolumne~~
~~County, July 28, 1903~~

Mewa ceremonial house at Big Creek rancheria near Groveland, Tuolumne County, July 28, 1903

Chowchilla Mewah roundhouse at Was-sah-meh, Madera County, Oct. 1905

(Photo only)

Maidu Roundhouse at village of Kum-mo-win, Bald Rock rancheria near Mooretown, Butte County. Sept., 1924.

Choo-hel-mem-tel

Roundhouse on road between ~~road~~ Bear Valley and Stony Ford rancheria,-C
Colusa County. Photographed June 20, 1903. Length-20 feet, height-
12 feet, center fireplace, low entrance facing east.

Tuleyome roundhouse on St. Helena Creek near Middletown, Nov. 8, 1928

(photo only)

Maidu roundhouse on Bear River, 4 miles north of Colfax, Placer County.

Photograph taken Sept. 1902

Acorn granaries, houses and conical hut of the Mewuk of Hachanah rancheria near Railroad Flat, Calaveras County, Oct. 1905.

a—House made of sawed lumber and shake roof (modern adaptation to aboriginal house type).

P Conical hut made of lumber (aboriginally of bark slabs).

P Acorn storage granaries (roundhouse in background).

Bark and slab hut of Nim Indians, North fork of San Joaquin River,

October, 1902

Shoteah Pomo roundhouse, Stony Ford rancheria, Aug. 25, 1928

Northern Paiute camp at knoll at forks of Ruth Creek, Mono Lake, [redacted]

[redacted] August, 1901

Northern Paiute domed brush-covered winter huts with entrance passage at base of Williams Butte, west of Mono Lake, Sept. 1, 1900

Monache Piute village near Fort Independence, Owens Valley, California, Oct. 20. 1902.

Earth-covered underground sweathouse of Central California type made by Eastern Monache, Big Pine, Owens Valley, California, April 15, 1932.

Frame of Northern Piute Wickiup. South end of Walker Lake, Nevada,
Oct. 22, 1902

Frame of individual sweathouse at Chief Klooche's village, Doney Creek, Upper Sacramento River, Oct. 8, 1928

Northern Wintoon house near Baird on McCloud River, Shasta County, California, July 1, 1903

Ceremonial ground at Saboba, Riverside County, October 1, 1901. Inside view of one of the enclosing walls showing doorways of the square compartments. The entire structure is nearly square, made of willow brush and measures 200 feet on a side. The interior is an open court. The structure was made for the September Fiesta.

Luiseno (Piyumko) dwelling at Rincon, San Diego County, September, 1901. ~~Portrait Name~~

~~see Apolonio Smith~~

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C. H. MERRIAM

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~~RFH~~	The Mourning Ceremony or "Cry" of the Mewuk Indians (ed. R.F. Heizer)	26	1 pl.
RFH	Indian Hats ..... (ed. R.F. Heizer)	4	2 pls.
~~KFH (?)~~ Benny hoff	Pinart's Tcholovone Vocabulary ..... (ed. J.A. Bennyhoff) ~~(3 pp. Ed. intro.; 14 pp. C.H.M.)~~	16	..
~~RFH~~	Notes on Shoshonean Tribal Names ..... (ed. RFH)	42	. .
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	Miscellaneous Notes .....5 pp. Yokiah Pomo Buildings ..... 2 pp. Yo-Ki'-Ah Community Houses, ... 1 p.		
~~RFH~~	Notes on the Mewuk ..... (ed. R.F.H.)	9	. .
	Notes on Mourning .....1 Cooking holes .....1 Wild tobacco .....1 Tuolumne Mewuk doctors .....2 Cooking acorn mush ..... 2 Autumn ceremony, Yosemite Valley.. 2		
RFH	Indians as Basket Collectors (Intrusive Baskets) (ed. RFH)	8	. .
Bennyhoff	California Mission Baptismal Records (ed. JAB) ... (4 pp. Ed. intro.:60 pp. C.H.M.)	64	. .
~~EWG~~	Notes on Tribes of Wintun Stock ..... (ed. E.W. Gifford)	42	. .
	Distribution..... 12 Great chiefs..... 4 Enemies and battles ..... 3 Material culture..... 9 The Names Kettenshaw and Kettenpom.. 1 Miscellaneous notes ..... 3 Massacre of Wintoon on McCloud R.... 2 Notes by Alfred Gillis 8		
~~RFH~~	California Native Buildings ..... (ed. RFH) ..... (4 pp. Ed. intro.; 22 plates)	4	22 pls.
~~ALK~~	A Fiesta for the Dead [Kotomut] ..... (ed. A.L. Kroeber	18	1 pl. 2 line drawings
~~RFH~~	The Mono Paiute Indians ..... (ed. RFH)	8	7 pls.
A.L.K →	Boundaries of the Tuleyome ..... (ed. ALK)	56	1 map
RFH	Tobacco and Pipes ~~(vocabulary)~~ ~~Athabascan Tribes~~ ..... (ed. RFH)	16	

C. H. MERRIAM

		Pages	Illustrations
Short, miscellaneous manuscripts		36	..
RFH	The Beneme of Garces 4		
RFH	A Collective Name for 'Serrano" and. 'Cahuilla' 1		
AHGS	"Tulare" Basketry 1		
RFH	Notes, Chowchilla and Mariposa, etc. 8		
RFH	Mono Indians and their Basketry 14		
RFH	Mission Indians (Luisenos), 1901 8		
TOTAL		369	45 pls. 1 map 2 figs. ~~frontispiece~~

"Tulare" Basketry (ed. AH. Gayton) 1
The Beneme of Garces (ed RFH) 4
Notes, Chowchilla and Mariposa (ed RFH) 8
A Collective Name for "Serrano" and "Cahuilla". (ed RFH) 1
Mono Indians and their Basketry (ed. RFH) 14
Mission Indians (Luisenos), 1901 (ed RFH) 8
36

Total 369

45 pls
1 map
2 figs

Merriam Material Returned to Files

April 27, 1956

The Big Head Dance: 3 pp. text; 2 pp. titles for photographs; legends for pls. 1-9

Expulsion of Sante: Edited ms., text, pp. 1-6; notes and legends, 5 pp.

Yokiah Pomo Miscellaneous Notes, pp. 1-9

Yokiah Pomo, Houses, pp. 1-4

Tulare Basketry, pp. 1-2 (also carbon of this)

Baskets of the Chowchilla and Mariposa Mu'wa, pp. 1-10

The Mono Paiute Indians, pp. 1-10

Mission Indians: Luisenos. Calif. Jour. II, 1901, pp. 1-13

The Beneme of Garces, pp. 1-5

Mewuk: Cooking acorn mush, pp. 1-4
Mewuk--West Point, pp. 1-2 [Note on Mourning Ceremony]
Cooking Holes for Tripe and Clover, 1 p.
Autumn Ceremony in Yosemite Valley, pp. 1-2
Tuolumne Mewuk Doctors, pp. 1-2

Mewuk Mourning Ceremony: Mourning ceremony or "Cry", pp. 1-7
The Second Night, pp. 8-19
Third Night, Kal-la'-ah, pp. 14-18
Fourth Night, Wok'he-la, pp. 19-21
Yumme Ceremony at Bald Rock, pp, 2-6
Middle Mewuk--Cooking Acorn Mush and Bread, pp. 1-4
Mourning Ceremony of the Chowchilla Muwa, pp. 1-3 (and carbon)
Tuolumne Mew-wah, Bald Rock, pp. 1-2

Tu-ye-yo'-me Tribe List, pp. 1-17

Words for Tobacco and Pipe, 29 pp. (small envelope)

Kotoomut Ceremony (Manila envelope from Merriam file)

The Name Piute (Manila envelope from Mreeian file)

Wintoon (Northern or Wintoon proper) (Manila envelope from Merriam file)

The Mono Indians and Their Basketry (pp. 1-28)

The Mono Paiute Indians, pp. 1-10

Monache-Yokuts Word-Borrowing (pp. 1-9).

Tcholovones of Chorris (pp. 198-211)

Boundaries of the Tuleyome (pp. 1-13*

Indian Hats, pp. 1-4)

Mission Records: Santa Barbara; San Luis Obispo; San Miguel; Santa Clara; San Jose

Merriam Photographs

Illustrations: Photographs used for pls. 1-48 (except pl. 12 and 14; pl. 13 sent Dyer at State Indian Museum)

Original drawings (C.H.M.), figs. 1-4.

Discarded photos (6)

Application of the Athapaskan Term Nung-Kahhl

Reprints June 1923

C. Hart Merriam
Papers
BANC MSS
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Merriam, C. Hart. — Nung-Kah-hl 1923

DISCUSSION AND CORRESPONDENCE

[Reprinted from the AMERICAN ANTHROPOLOGIST, Vol. 25, No. 2, April-June, 1923.]

DISCUSSION AND CORRESPONDENCE

APPLICATION OF THE ATHAPASKAN TERM NUNG-ḲAHHL

THE term *Nung-kah*[HL] was introduced into the literature of ethnology by Stephen Powers in 1877, under the spelling *Noan-kakhl*.[1] It was said to be the "*Wailakki*" name for the "Saiaz" tribe. My impression is that in this instance Powers's use of "*Wailakki*" was a slip of the pen for "*Wiyot*," members of which tribe have repeatedly given me the word *Si'-az* as their name for a *Wilakke* tribe (or tribes) in the Middle Eel River region. Be this as it may, Powers himself placed the "*Saiaz*"[2] among the *Wilakke* tribes, and there is no question as to the fact that southern Athapaskans were meant.

Thirty-six years after the publication of the term by Powers it was revived, under the spelling *Nongatl*,[3] by Dr. Pliny E. Goddard, who applied it specifically to an Athapaskan tribe of the lower Van Duzen River region, particularly from the neighborhood of Bridgeville northerly to South and Middle Yager Creeks. Goddard understood his informant to give it as the name of a *northern division* of the tribe then commonly called "*Lassik*."

In the course of my field work among the southern Athapaskan tribes of California I have made particular inquiries about this word, and in several cases have had it given me without inquiry on my part. It proves to be a general or blanket name used by themselves for all the southern Athapaskan tribes, from Iaqua and Yager Creek on the north to the northern border of Round Valley on the south, thus including the Athapaskan *Wilakke*.[4]

[1] Tribes of California, p. 124, 1877.

[2] The term *Siaz* (variously rendered as *Saiaz*, *Siaz*, *Siah*, *Siaw*, *Sian*, and *Siar*) should be eliminated from the nomenclature of ethnology. It is a term loosely used by several tribes of lower Eel River, Humboldt Bay, Redwood Creek, and Lower Trinity regions, to indicate distant and little known people, and usually refers to Athapaskan tribes on the middle part of Eel River and the upper part of Van Duzen River.

[3] Am. Anthropologist, vol. 15, no. 4, p. 703, Oct.-Dec., 1913. Also, Goddard quoted by Loud, Pubs. Am. Arch. and Ethn., vol. 14, pp. 255-256, 1918.

[4] The term *Wilakke*, regardless of spellings, is another ethnologic misfortune. In the northern Sacramento valley region it is applied by the *Nō'm-lak-ke* and other *Wintoon* tribes to the northern *Wintoon* of Sacramento Canyon and McCloud River, while in Round Valley and on the middle part of Eel River and the upper parts of the Van Duzen and Mad Rivers it is applied by Whites and Indians alike to southern Athapaskan tribes. How a word of *Wintoon* origin (meaning "northern talkers") came to be fastened to tribes of another stock lying wholly west of *Wintoon* territory is not apparent.

Obviously therefore, instead of being restricted to a particular tribe or division, it is a *super*tribal name. The southern Athapaskans say it is the name of their "*Nation*"—covering all their tribes between Round Valley and Iaqua. But they do not include the *Kahto* of Long and Cahto valleys on the west, or the *Hoopah* and *Hwilkut* tribes on the north.

C. HART MERRIAM

ON THE ORIGIN OF THE SO-CALLED DREAM DANCE OF THE CENTRAL ALGONKIANS

THE so-called Dream Dance among the Central Algonkians is well-known, its counterpart, the Religion Dance among the Foxes, is also known though to a much less extent; and its ritualistic origin myth has been given more than once. Among writers on this subject may be mentioned: Barret, S., Dream Dance of the Chippewa and Menominee Indians of Northern Wisconsin; Densmore, F., Chippewa Music, II, p. 144; Hoffman, W. J., The Menomini Indians, pp. 160, 161; Owen, A., Folk-Lore of the Musquakie Indians, p. 40 et sq.; Wissler, C., Shamanistic and Dancing Societies (apud *Anthrop. Papers Am. M. Nat. Hist.*, vol. XI), p. 862 et sq. However, no serious attempt has been made by these writers to find out if the origin "myth" has a historic foundation, and the exact time when the dance started, and an important source of information on both these points has been overlooked. This is in a work by B. J. G. Armstrong, entitled *Early Life among the Indians* (Ashland, Wis., 1892), Chapter X, p. 156 et sq. Armstrong observed the ceremonies in the spring of 1878, and interviewed the Sioux girl[1] who founded the dance. "She represented herself to be of the Sioux tribe and a member of a band of the tribe that were massacred by Custer's army on the Little Big Horn, about May, 1876, in which all her people were killed except herself; that she saved herself by jumping into the water on the approach of the soldiers and hiding herself by clinging to roots and

[1] The Foxes are not entirely agreed as to whether the prophetess was a Sioux, Potawatomi or Chippewa; the fact remains that several of the songs are recognized as being Sioux songs.—Michelson, information.

bushes of an overhanging tree or upturned root until the slaughter was over and she could make her escape; that she was in the water about twenty hours; that she reached a band of her tribe and told the story. Whether the girl was crazed by the events and her mind shattered by the awful trial and exposure she endured, I do not know but she said that spirits had told her she must teach a new dance and to teach it to all the Indian tribes, etc." In short the ritualistic origin "myth" is substantiated as history.

TRUMAN MICHELSON

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

DISCUSSION AND CORRESPONDENCE

Nung-kah^{hl} - C. Hart Merriam.

June 1923.

[Reprinted from the AMERICAN ANTHROPOLOGIST, Vol. 25, No. 2, April-June, 1923.]

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TRUMAN MICHELSON

Publications : C. H. Merriam and Zenaida Merriam Talbot 1974

Boundary Descriptions of California Indian Stocks and Tribes

Film copies

C. Hart Merriam
Papers
BANC MSS
80/18 c

BOUNDARY DESCRIPTIONS OF
CALIFORNIA INDIAN STOCKS AND TRIBES

C. Hart Merriam

and

Zenaida Merriam Talbot

ARCHAEOLOGICAL RESEARCH FACILITY
Department of Anthropology
Berkeley
1974

EDITOR'S PREFACE

Robert F. Heizer

In 1966 I published Languages, Territories and Names of California Indian Tribes (University of California Press, Berkeley and Los Angeles). This contained a brief historical survey of the study of California languages and a revision of the tribal territory map originally published by Kroeber in his Handbook of the Indians of California (1925). This revision was prepared jointly by Kroeber and me for use in the California Claims Case (Dockets 31/37). Also published in the 1966 volume is a classification of California Indian languages devised by C. Hart Merriam, together with a map showing the tribal territories as determined by Merriam on the basis of his extensive fieldwork between about 1902 and 1935.

There has been renewed interest in California Indians in recent years, both by the general public as well as anthropologists who have been commissioned to write chapters for the California volume of the forthcoming Handbook of North American Indians being assembled by the Smithsonian Institution under the general editorship of Dr. William C. Sturtevant.

The C. Hart Merriam Collection consisting of a large mass of data on California Indian culture, ethnogeography, linguistics and ethnoscience has been for some years on permanent deposit in the Department of Anthropology at Berkeley. Substantial publication of portions of the Merriam Collection have been accomplished, 1/ and scores of scholars have consulted the files for information on a special tribe or subject.

There exists an as yet unpublished document in the Merriam Collection entitled "Boundary Descriptions of California Indian Stocks and Tribes" which was prepared between 1939 and 1946 by Dr. Merriam's daughter, Mrs. Zenaida Merriam Talbot under the supervision of Dr. Merriam. 2/ This manuscript which runs to 42 pages, represents a distillation of Merriam's more detailed

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1/ C. Hart Merriam. Studies of California Indians. University of California Press, 1955 (reprinted 1962); C. Hart Merriam, Ethnographic Notes on California Indian Tribes. University of California Archaeological Survey Report No. 68, Parts I-III, 1966-1967 (448 pp.).

2/ This manuscript was submitted as exhibit RH-158 in the California Claims Case (Docket 31/37). Copies exist in the files of the Justice Department (defendants' counsel) and the firm of Wilkinson, Cragon and Barker (plaintiffs' counsel).

information on tribal divisions and territorial boundaries. Since Merriam's tribal territory map was published in 1966 it is thought that it may be of interest to mak available the already prepared abstract of the detailed data on territorial holdings of California tribes as determined by Dr. Merriam.

Dr. Merriam's linguistic classification for native California was one developed by himself and while it agrees in its essential form with that worked out by Kroeber and his colleagues, there are some differences which can be confusing to persons unfamiliar with the history of linguistic classification of California languages. A brief survey of the history of language classification has been provided in the volume referred to in the opening paragraph of this Introduction. Merriam's definition of the terms "Stock" and "Family" is given by him elsewhere (Use of the Linguistic Terms "Stock" and "Family". University of California Archaeological Survey Report No. 68, Part I:28-30, 1966). In the present summary Merriam lists 25 language "stocks" and a large number of "tribes", by which latter term he usually means distinguishable languages belonging to these stocks. It is, however, not always clear whether the "bands" he lists (e.g. for Pomo and Shoshone) were linguistic units or political-territorial entities usually called tribelets. The following table is an attempt to indicate tribal designations which are usually in more general use than Merriam's. A similar table appears in Heizer (1966:37-47--cited on page 1 of this Introduction). Blank lines indicate that no standard equivalent was found.

ATHAPASKAN	Athabascan
Tol-lo-wa	Tolowa
Hoopa	Hupa
Ma-we-nok	
'Hwil-kut	Whilkut
Hupa (Tin-nung-hen-na-o)	Hupa
Tsa-nun-whahl	
Nung-hah (Wilakke)	Nongatl (Wailaki)
Nek-kan-ni	Bear River
Mat-tol	Mattole
Lo-lahn-kok	Lolangkok Sinkyone
To-cho-be	
Ket-tel (Lassick)	Lassik
Set-ten-bi-den	
Tsen-nah-ken-nes	
Che-teg-ke-ah	
Bah-ne-ko ke-ah	
Kahto	Kato
CHEMAREKO	Chimariko
CHUMASH	Chumash
Ah-moo	
Kah-she-nahs-moo	

Kah-sah-kom-pe-ah	
Kas-wah	Cashwah
Chu-mahs	Chumash
Hool-koo-koo	
ESSELEN	Esselen
KAROK	Karok
Kah-rah-ko-hah	Karok
Ar-rahr	Karok
LUTUAMEAN	Lutuamian
Mo-dok	Modoc
MEWAN	Miwok
Me-wuk	Sierra Miwok
Mew-ko	Plains Miwok
Hul-pom-ne	Hulpumne
Mo-koz-um-ne	Mocosumne
O-che-hak	Ochehamni
Wi-pa	Guaypen
Han-ne-suk	
Yatch-a-chum-ne	Yatchikamne
Mo-kal-um-ne	Mokelumne
Chil-um-ne	
Si-a-kum-ne	Sayakumne
Tu-ol-um-ne	Tuolumne
In-ne-ko	Coast Miwok
Tu-le-yo-me	Tuleyomi
Hoo-koo-e-ko	
O-la-ment-ko	
Le-kah-te-wuk	Likatiut
MIDOO	Maidu
Northern Mitchopdo	Northeastern Michopdo Maidu
No-to-koi-yo	
Nah-kahn-ko	
O-so-ko	
Sa-ap-kahn-ko	
Central Maidu	Northwestern Maidu
Kon-kow	Concow
Tahn-kum	Tankum
Kow-wahk	
Kum-mo-win	
Southern Maidu (Nissenan)	Southern Maidu (Nisenan)
To-sim-me-nan	
Nis-sim Pa-we-nan	
Nis-se-nan	Nisenan
OLHONEAN	Costanoan
Hor-de-on	
Hoo-mon-twash	

Moot-soon	Mutsun
Wen-yah-wren	
Achestah	
Kah-koon (Room-se-en)	Rumsien
Yak-shoon	
POLIKLA	Yurok
Ner-er-ner	Coast yurok
POMO	Pomo
Northern	
Mah-to-po-mah	Mato
Metum-mah	
Kah-be-tsim-me po-mah	
Po-mo-ke-chah	
Mah-soo-tah-ke-ah	Masut
Mah-too-go$_{ch}$	
Ki-you-ba$_{ch}$	Kaiyau
Yokiah-Boyah Division	
Bo-yah	
Tah-bah-ta	Tabate
Lah-ta	Late
Kan-no-ah	
Yo-ki-ah	Yokiah
She-a-ko	Shiego
Sho-ko-ah or Sha-nel	Shanel
Den-nol-yo-keah	Danokeya
Yo-buk-ka-ah	Yobotui
Ka-chi-ah Division	
Mah-kah-mo-chum-mi, we-shum-tah-tah Division	
Mah-kah-mo-chum-mi	Makahmo
Shah-kow-we-chum-mi	Shokowa-ma
We-sha-chum-mi	
Me-hin-kow-nah	
Hah-nah-bah$_{ch}$ Division	
Dan-no-kah	Danoka
She-kum	Shigom
Bo-al-ke-ah	Boil-kai
Ku-lan-na-po	Kulanapo
Ha-be-nap-po	Habenapo
Sho-te-ah or Stony Ford Division	
Sho-te-ah	Cheetido
Ham-fo or Lower Lake Division	
Ham-fo	Anamfo
SHASTAN	Shasta
Ko-no-me-ho	Konomihu
Wah-te-roo	Watiru
Ke-kahts	Kikatsik
O-kwan-noo-choo	Okwanuchu

SHOSHONE	Shoshonean
Northern Piute	N. Paiute (Paviotso)
Koo-tsab-be-dik-ka	
Pahng-we-hoo-tse	
Monache Piute	Monache
Western Monache	Monache
Nim	Monache
Posh-ge-sha	Poshgisha
Kwe-tah	
Ko-ko-he-ba	Kokoheba
Toi-ne-cha	Toihicha
Hol-ko-mah	Holkoma
To-win-che-ba	Towincheba
Too-hook-mutch	
We-pon-nutch	Wobonuch
En-tim-bitch	Entimbich
Wuk-sa-che	Waksachi
Pot-wish-ah	Balwisha
Owens Lake Monache	Owens Valley Paiute
Kwe-nah-pat-se	
Ut-te-ur-re-we-to	
To-bo-ah-haz-ze	
Chuk-ke-sher-ra-ka	
No-no-pi-ah	
Panamints	Panamint Shoshone
Pak-wa-sitch	
Moo-et-tah	
Southern Piute	Chemehuevi
New-oo-ah	Kawaiisu
Nu-vah-an-dits	
Chem-e-we-ve	Chemehuevi
Ke-tahn-na-mwits	Serrano
Ke-tah-na-mwits	Kitanemuk
Pur-ve-tum	
Yo-hah-ve-tum	
Mah-re-ah-ne-um	
Kah-we-sik-tem	Cahuilla
Koos-tam	
Wah-ne-ke-tam	
Kah-we-sik-tem	
Pan-yik-tem	
Wah-ko-chim-kut-tem	
Sow-wis-pah-kik-tem	
Pow-we-yam	
We-is-tem	
Koo-pah	Cupeno

A-katch-mah	Luiseno
A-katch-mah	Luiseno
Pi-yum-ko	
So-bo-ba	Saboba
SOOLAHTELUK	Wiyot
TLOHOMTAHHOI	New River Shasta
TONGVA	Gabrielino
TUBOTELOBELA	Tubatulabal
Pahn-ka-la-che	Bankalachi
Tu-bot-e-lob-e-la	Tubatulabal
WASHOO	Washo
WINTOON	Wintun
Northern Wintoon	Wintu
Wintu or Num-soos Wintun	Wintu
Num-te-pom or Wintun proper	Wintu
Nor-rel-muk	Norelmok
Ni-i-che	
Daw-pum	Daupum
Central (Nom-lak-ke)	Nomlaki
Nom-lak-ke	Nomlaki
Wi-e-ker-ril	
Dah-chin-chin-ne	
Te-ha-ma	Tehama
No-e-muk	Nuimok
No-mel-te-ke-we	
Southern Wintoon	Patwin
Interior tribes	Hill Patwin
Choo-hel-mem-se	
Chen-po-sel	Chenpo-sel
Lol-sel	Lol-sel
Klet-win	
Kopa (Win Kopeh)	
Nan-noo-ta-we (Napa)	Napa
River tribes	River Patwin
Ko-roo	Ko-ru
Pat-win	Patwin
Poo-e-win	
YAHNAH	Yana
YOKUT	Yokuts
Heu-che	Heuchi
Chuk-chan-sy	Chukchansi
Tal-lin-che	Dalinche
To-ko-lo	Toholo
Pit-kah-che	Pitkachi
Toom-nah	Dumna
Ketch-a-ye	Kechayi

Kum-nah	
Kosh-sho-o	Gashowu?
Ho-ye-mah	Hoyima
Chuk-ki-ah	
Cho-e-nim-ne	Choinimni
Wah-cha-kut	Wechikit
Cho-ki-min-nah	Chukamina
No-to-no-to	Notonto
Tah-che	Tachi
Wik-chum-ne	Wikchumni
Ka-we-ahs	Kawia
Ta-dum-ne	Telamni?
Choo-nut	Chunut
Choi-nook	Choinok
Yo-kol	Yokol
Yow-lan-che	Yaulanchi
Ko-yet-te	Koyeti
Pal-low-yam-me	Paleuyami
Wo-wul	Wowol
Yow-el-man-ne	Yayelmani
Tin-lin-ne	Tinlinlin
Too-lol-min	
Ye-wum-ne or Pah-ah-se	
Ham-met-wel-le	Hometwoli
Tu-lum-ne	Telamni
YUKEAN	Yuki
Northwestern (Coast)	Coast Yuki
Oo-ko-ton-til-kah	
Round Valley	
Oo-kum-nom	Ukomno'm
Kah-shu-sit-nu	
Upper South Eel River	
Hootch-nom	Huchnom
Wet-oo-kum-nom	Witukomno'm
On-kal-oo-kum-nom	Onkolukomn'm
Southern	Wappo
Mi-yahk-mah	Miyakma
Mishawel	Mishawel
Moo-tistool	Mutistul
Mi-yahkmah	Miyakma
YUMAN	Yuman
Mohave	Mohave
Kam-me-i	Kamia
Tis-se-pah	
Yu-mah	Yuma

BOUNDARY DESCRIPTIONS OF CALIFORNIA INDIAN STOCKS AND TRIBES.

Based on original material of
C. Hart Merriam, M.D.
By
Zenaida Merriam Talbot.

Northern California boundaries are very accurate, being based on all of Dr. Merriam's original Maps, Manuscripts and Field Journals. The key map was made under his supervision in Washington, D.C. in 1939.

Southern California boundaries may not be so accurate, being based only on all Dr. Merriam's maps and some of his manuscripts and field notes. His Field Journals and the bulk of his manuscripts were not available for reference in Berkeley, California, during the period of completion of this southern portion of the work, ending in 1946.

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ACHOMAWAN

Stock	Family	Tribe
Achomawan	Achoomahwan	A-choo-mah-we
		As-tah-ke-wi-che
		At-wum-we
		Hah-mah-we
		Ha-we-si-doo
		Il-mah-we
		Ko-se-al-lek-te
		Mo-des-se
		To-mal-lin-che-moi
	Atsooka-an	At-soo-ka-e
		Ap-woo-ro-ka-e

THE ACHOOMAH-AN FAMILY

Boundaries.---The northern boundary of the nine Achoomah-an tribes (collectively) is a nearly straight line about 80 miles in length running obliquely from a point about 16 miles northnortheast of Bartles (approximately 33 miles NNE of Big Bend) to the east side of Goose Lake. This line if continued westerly would strike Mount Shasta---as I have been told by old people of several of the tribes. Old Indians have told me that their northern boundary abuts against an air line running from Mt. Shasta northeast-by-east to a point on Gooose Lake.

The eastern boundary, starting from Willow Ranch (some Indians put the northern limit at Sugar Hill, 5 or 6 miles south of Willow Ranch) or the nearby mouth of Fandango Creek on the east side of Goose Lake, follows this stream in a southeasterly direction to Fandango Valley, and continues thence southerly along the crest of Warner Mountains---the time-honored boundary between the Pit River Indians and their hereditary enemies, the Northern Piutes---and over the summit of Warren Peak (Buck Mt.) and on to Buckhorn Mt. and the vicinity of Red Rock where, turning southwesterly, it reaches the neighborhood of Termo and continues thence southerly to the divide south of Madeline Plains.

The southern boundary, starting from the west side of Pit River west of the mouth of Montgomery Creek, follows Montgomery Creek to its upper waters, where it turns north to the southwest corner of Goose Valley, which it skirts; thence north to Lookout Mountain on the ridge between Goose and Burney Valleys, whence its course is nearly due east to the pass immediately north of Bald Mountain (crossing Hat Creek between Carbon and Cassel); then northeast to Muck Valley, and east to Hayden Hill, where it turns abruptly to the southeast and aouth, deflected by the long tongue-like southward extension of the Ham-mah-we, to Madeline Plains.

The western boundary, starting on the north at a point about 16 miles north (or northnortheast) of Bartles, passes southerly, skirting the western edge of Big Bear Flat to the high ridge 5 or 6 miles south of Bartles, which it follows westerly and southwesterly around the valley of Kosk Creek and the Big Bend of Pit River to a point on the west side of Pit River a couple of miles southwest of the mouth of Montgomery Creek.

The A-choo-mah-we Tribe

The A-choo-mah-we occupy a considerable extent of country east of the Il-mah-we, their territory comprising the drainage basins of White Horse Valley, Fall River Valley, and Pit River from the south end of Big Valley Mountains westerly to Pit River falls, 3 miles below Fall River Mills. On the north they claim part of the Lava Beds country and the southern parts of Medicine Lake and Glass Mt., in which region many battles were had with their enemy the Modok.

Their western boundary crosses Pit River directly south of Saddle Mt., from which it runs northwesterly to Fort Mt. (known also as Soldier Mt.) and thence northerly and northwesterly to Bear Mt. and the territory of the Modok.

The eastern boundary runs from Glass Mt. southerly to Buck Butte and Round Mt.; thence southeasterly along the low divide between White Horse Valley and Egg Lake marsh, south of which it follows the summit of Big Valley Mountains to the western edge of Muck Valley.

The southern boundary extends from Conrad Lake to a point a mile or a mile and a half north of Bald Mt. and thence northeasterly to the west side of Muck Valley.

The As-tah-ke-wi-che Tribe

The As-tak-ke-wi-che territory lies between that of the related At-wum-we on the west and Ha-we-si-doo and Ko-se-al-lek-te on the east, extending from a little north of Mowitz Butte and Timbered Mt. southerly to Stone Coal Valley, Scheffer Mt., and the ridge running from Scheffer Mt. easterly to the valley of South Fork Pit River, which it approaches at a point nearly opposite Signal Butte.

The center of population was in Hot Springs or Canby Valley and its eastern extension to old Centerville, thus enclosing O-pah-wah Butte (formerly called Centerville Butte and Rattlesnake Butte). The As-tah-ke-wi-che were helpful to our troops at the time of the Modok war and were promised (by General Crook) an area 20 or 25 miles square around O-pah-wah Butte---which of course was never given them.

The At-wum-we Tribe

The At-wum-we occupy an extensive desert area known as Big Valley, on the east side of the northern Sierra Nevada, between the related A-choo-mah-we on the west and the As-tah-ke-wi-che and Ham-mah-we on the east. Their territory is larger than that of any of the other Pit River tribes, extending from Medicine Lake and Glass Mountain southerly to Hayden Hill and the headwaters of Ash Creek, and in a west-east direction from Big Valley Mountains and the low divide east of White Horse Reservoir easterly to Scheffer Mountain, Cottonwood Creek, and Upper Ash Creek, including Round Valley and the drainage area of Rush Creek northeast of Adin. This area except along the streams is an arid or semi-arid desert plain comprising Big Valley and a part of the Lava Beds, bordered by strips of forest in the mountains.

The western boundary---the line separating them from the A-choo-mah-we---begins at Glass Mountain on the north, runs southerly and southeasterly to Big Valley Mountains, which range it follows south to Muck Valley in the great southern loop of Pit River. The southern boundary is almost a straight line running east from Muck Valley to Hayden Hill, where it turns abruptly to the southeast to enclose the headwaters of Ash Creek. The eastern boundary starts from a point just north of Mowitz Butte and runs directly south for about 22 miles to Stone Coal Valley on Pit River, where it bends to the southeast to enclose the headwaters of Ash Creek.

The Ham-mah-we Tribe

The Ham-mah-we, Ko-se-al-lek-te and Ha-we-si-doo are the easternmost of the Pit River tribes. They form a north-south series, one above another, from Madeline Plains to Goose Lake, and on the east all three abut against the Northern Piute. All three reach the crest of the Warner Mountains but owing to the slightly easterly trend of the southern part of the range, the Ham-mah-we attain a longitude a trifle nearer the rising sun than do either of their more northern neighbors.

The territory of the Ham-mah-we lies between that of the At-wum-we and Ap-woo-ro-kae on the west and the Northern Piute on the east. It is broadest at the north, narrowing rapidly to the south.

The northern boundary is a remarkably straight line 35 miles in length, running nearly due east from Scheffer Mountain to Warren Peak (known also as Buck Mountain, altitude 9700 ft.), crossing South Fork Pit River at Signal Butte about 4 miles north of the junction of Fitzhugh Creek with South Fork Pit River, midway between Likely and Alturas. The western boundary runs southeasterly from Scheffer Mountain (or perhaps from Stone Coal Valley west of Scheffer Mountain) following the divide east of Cottonwood and Ash Creeks, and thence south to the east side of Grasshopper Valley.

The eastern boundary follows the crest of Warner Mountains from Warren Peak southward to the end of the range, beyond which it curves to the southwest between Cedar Creek and Red Rock Valley, continuing apparently to McDonald Peak and thence southwesterly to the end of Fredonyer Mts. south of Madeline Plains.

The main part of the territory of the Ham-mah-we is a broad open plain bisected by the marshy valley of South Fork Pit River and known as Likely Valley. It includes Madeline Plains on the south, and Jess and West Creek valleys on the east. It is limited on the west by the hills west of Madeline Plains and on the east by the divide between Cedar Creek and Red Rock Creek---Red Rock Valley belonging to the Piute.

The Ha-we-si-doo Tribe

The Ha-we-si-doo held the country on both sides of the southern part of Goose Lake and thence southward to the northern part of Alturas Plain, about 8 miles north of Alturas; and from Ingalls Swamp and Mill Spring on the west to the summit of Warner Mountains on the east. From Goose Lake easterly the intertribal line between themselves and the Piute started from or near Willow Ranch on the shore of the lake and followed up Fandango Creek 5 or 6 miles, continuing easterly to Fandango Valley, where several battles with the Piute were fought.

From Fandango Valley southward to Cedar Peak the eastern boundary follows the crest of Warner Range. The southern boundary is a nearly straight line from Big Sage Reservoir to Cedar Peak.

Their territory is mainly an open desert plain dotted in the hills with junipers and mountain mahogany. Their principal rancheria was on the mesa 8 or 10 miles north of Alturas.

The Il-mah-we Tribe

The Il-mah-we occupied a rather narrow strip between the To-mal-lin-che-moi on the west and the A-choo-mah-we on the east. On Pit River their territory extended only from near the mouth of Burney Creek just west of Pecks Bridge, upstream to the falls on Pit River, about 3 miles below Fall River Mills. On the north it included Cayton Valley and is said to have reached Bear Mountain; on the south it embraced about 4 miles of the lower course of Hat Creek, stopping abruptly on an east-west line crossing Hat Creek about midway between Carbon and Cassel postoffice, where it abutted against the northern boundary of the At-soo-ka-e.

Their country is called Il-mah; their people, Il-mah-we; their language, Il-ma-wah.

The ruling village, Il-mah, long since destroyed, occupied both sides of the river at the site of Pecks Bridge. Another village, Wen-ne-hah-le, was in the canyon at the falls three miles below the mouth of Fall River; and still another, Mah-pe-dah-da, at the junction of Salmon Creek with Pit River.

The Ko-se-al-lek-te Tribe

The Ko-se-al-lek-te are a small tribe centering on the Alturas Plain and reaching easterly to the crest of the Warner Mountains. Their territory, nearly square in outline, is sandwiched in betweeen that of the Ha-we-si-doo on the north and the Ham-mah-we on the south. Their northern boundary extends easterly from Big Sage Reservoir to Cedar Mountain (or perhaps the adjacent Bald Mt., called Cedar Mt. on some maps); the southern boundary is a straight line from Warren Peak to Signal Butte on South Fork Pit River (4 miles north of the mouth of Fitzhugh Creek) and continues westerly for 10 or 12 miles; the western boundary, apparently, is a north-south line from Big Sage Reservoir southward, passing a little west of Essex Hot Spring and continuing to intersect the latitude of Signal Butte. It thus includes the treeless desert region of Rattlesnake Creek, valuable stretches of upper Pit River and the lower part of South Fork Pit, together with the several streams that flow westerly from Warner Range to South Fork Pit River.

The Mo-des-se Tribe

The Mo-des-se are the westernmost of the Pit River tribes. From Big Bend of Pit River in the center of their territory they spread northerly to include the basin of Kosk and Nelson Creeks, southerly to Montgomery Creek, westerly to the nearest mountains on the west side of Pit River (from opposite the mouth of Montgomery Creek northward); easterly to Chalk Mountain and the divide separating the waters of Kosk and Nelson Creeks from those of streams further east.

South of the main body of the tribe, whose headquarters are at Big Bend, are two other bands---by some Indians regarded as distinct tribes---the Ah-me-che at "The Cove" about midway between Big Bend and Montgomery Creek; and the E-poo-de whose principal rancheria was on Montgomery Creek two or three miles above its mouth.

The To-mal-lin-che-moi Tribe

The To-mal-lin-che-moi lie between the Mo-des-se and Il-mah-we, occupying the deep canyon of Pit River from the middle of the loop south of Chalk Mountain, upstream to near the mouth of Burney Creek, just west of Pecks Bridge. The ruling village (of same name) was on the north side of Pit River at the junction of Screwdriver Creek, 6 or 7 miles below Pecks Bridge. On the north they apparently reached the mountains 4 or 5 miles southeast of Bartles,

but the exact northern limit is unknown. On the south they occupied the whole of Goose Valley, reaching within a mile or two of the small settlement of Burney. The Goose Valley band (E-tsah-tah-iss, also called Chah-wahs-te-chan-ni-che by the Mo-des-se) is hemmed in both east and west by lofty ridges, while on the north the deep canyon of Pit River renders communication with the main body of the tribe difficult.

THE ATSOOKA-AN FAMILY

The Atsook-an family comprises only two tribes: the At-soo-ka-e, known as the Hat Creek tribe, and the Ap-wwo-ro-kae, known as the Dixie Valley tribe. Heretofore they have been classed among the Pit River tribes, but their language, as pointed out by Dixon and confirmed by my much fuller vocabularies, is widely different.

The area they occupy lies immediately south of that of the Pit River tribes (Achomah-an Family), extending from a point about 8 miles east of the settlement of Montgomery Creek, easterly to Hayden Hill, the Fredonyer Mountains (between Eagle and Horse Lakes), and the divide east of Willow Creek Valley. In a north-south direction they reach from about a mile north of Cassel on Hat Creek south to Lassen Volcano, and farther east from Hayden Hill to the divide south of Eagle Lake. Their territory in an east-west direction measures about 65 miles; in a north-south direction, in the widest part, about 35 miles.

The boundary between the two tribes has been located for me by old Indians of both tribes in exactly the same way.

The At-soo-ka-e Tribe

The At-soo-ka-e, or Hat Creek tribe, inhabit the country north of Mt. Lassen from Lassen Peak to a mile or a mile and a half north of Cassel postoffice.

The northern boundary, beginning at the southwest corner of Goose Valley, runs easterly for about 4 miles (skirting the south edge of this valley a little more than a mile north of the latitude of Burney) and then turns north to Lookout Mountain (a peak in the ridge between Goose and Burney Valleys 4 1/4 miles north of Burney postoffice) where it bends abruptly east, following apparently a straight line for 16 miles to the pass between Bald Mountain and the hill immediately north of it, whence it turns abruptly southeast, becoming the eastern boundary and continuing in the same direction in a straight line for 19 or 20 miles to the east side of Grass Valley, where it changes to southwest, passing Poison Lake and reaching the lava mountains about 12 miles east of Lassen Peak. The western boundary, from the headwaters of Montgomery Creek, runs southerly along the crest of the

northern Sierra Nevada for about 10 miles to Snow Mountain, where it turns southeast and continues for about 24 miles, by way of the west side of Bunch Grass Valley and Noble Pass, to Lassen Peak.

The territory of the At-soo-ka-e thus includes the greater part of Burney Valley, the whole of Burney Butte, Tamarack, McGee and Crater Peaks, Bald Mountain on the northeast, Bunch Grass Valley on the west, Grass Valley on the east. the entire drainage basins of Lost Creek and of Burney and Hat Creeks except a few miles of their lower courses near Pit River, a multitude of small lakes, and the tremendous lava ridges that spread northerly from Mt. Lassen.

The Ap-woo-ro-kae Tribe

The Ap-woo-ro-kae or Dixie Valley tribe owned a considerable area immediately east of their near relative, the At-soo-ka-e, extending from the west side of Beaver Creek Valley, a mile or two east of Bald Mountain, easterly to Hayden Hill, and southeasterly to include Grasshopper Valley, Eagle Lake, and Willow Creek Valley or Basin, just over the ridge north of Susanville. The northern boundary, beginning on the west about a mile northeast of Bald Mountain, runs northeasterly, crossing Beaver Creek and the west arm of the south loop of Pit River to Muck Valley, whence it immediately recrosses Pit River (the eastern arm of the loop) and continues easterly in a nearly straight line for 15 miles to Hayden Hill. The east boundary, beginning at Hayden Hill, follows a southeasterly course along the low divide between Dry Valley and Grasshopper Valley and continues in the same general direction to the Fredonyer Mountains between Eagle Lake and Horse Lake, turning thence southward and following the divide east of Willow Creek Valley. The southern boundary follows the divide between the Susanville plain on the south and the valleys of Eagle Lake and Willow Creek on the north, continuing westerly along the same divide to the upper part of Pine Creek. The western boundary is the intertribal line already described as the eastern boundary of the At-soo-ka-e.

The territory of the Ap-woo-ro-kae thus includes a very short stretch of Pit River (the southern part of the South Loop south of Muck Valley), the greater part of the valley of Beaver Creek, the whole of Horse Creek Valley, Dixie Valley, Grasshopper Valley, the valleys of Eagle Lake and Willow Creek, and numerous volcanoes, craters and buttes. The area of the tribe therefore is considerably greater than that of the related At-soo-ka-e.

ATHAPASKAN[3/]

1) Tol-lowa of extreme Northwest California.
2) Hoopa series, Mawenok of Mad River, 'Hwilkut of Redwood Creek, Hoopa of Hoopa Valley and south to junction Trinity and South Fork and the Tsa-nung-wha$_{hl}$ of lower South Fork Trinity.
3) The Nung-hah^{hl} locally known as Wilakke, from Iaqua Butte south to Rattlesnake Creek.
4) Kahto of Long and Cahto Valleys.

Athapaskan [Hoopa series:- north boundary crosses Redwood Creek (10 miles from Orick) opposite the north end of Big Lagoon, follows the crest of mountain northeast of Redwood Creek to a line a few miles south of Weitchepee then turns east (by north) to the crest of the mountains between Red Cap Creek and follows south to Trinity Summit and south to cross Trinity River near the junction of New River; follows Trinity River south to Mill Creek then southwest, crossing South Fork Trinity at Grouse Creek and up it to summit between South Fork Trinity and Mad River; follows its crest south (by east) to opposite Forest Glen, then east to South Fork Trinity which it follows to North Yolla Bolla Mt. Then south about 22 miles where it turns west to cross Eel River by Bell Spring Station and west to divide between South Fork Eel and Eel River. Follows crest south to include south end Long Valley, then west and follows South Fork Eel north to opposite Usal Lagoon; then west to coast by Usal. West boundary - coast between Usal on south and opposite Bear River Ridge. Follows said ridge eastward to about opposite Alton then north (by east) up Yeager Creek and north by Kneeland to Korbel and north along River to cross Redwood Creek about 10 miles from Orick.

1) Tollowa - Smith River Drainage
   North - coast along Oregon boundary to top crest
   West - coast south to Wilson Creek
   South - Wilson Creek - southeast along South Goose Creek, east to crest between Smith and Blue Creek sources
   East - mountain crest

2) Hoopa series
   Ma-we-nok - drainage of Mad River from North Fork Mad River south to Iaqua Butte
   'Hwil-kut - entire drainage of Redwood Creek from 10 miles south of Orick and North Fork Mad River and Blue Lakes

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3/ See M. A. Baumhoff. California Athabascan Groups. University of California Anthropological Records 16(5), 1958 (based in part on the Merriam Collection data).

Hoopa or Tin-nung-hen-na-o - drainage of Trinity from few miles south of Weitchepee, south to junction South Fork Trinity, west along Madden Creek, east along Trinity River to few miles north of junction to New River.

Tsa-nung-wha - drainage of lower part of South Fork Trinity from junction with Trinity south to Grouse Creek. North boundary - Madden Creek to west and main Trinity east and south to Mill Creek then up it and west to Grouse Creek.

3) Nung-hah^{hl} or Wilakke

Nek-kan-ni

West - coast

North - crest of Bear Mt. Ridge

South - Davis Creek

East - around headwaters of Bear Creek (Drainage of Bear River and south to Davis Creek.)

Mat-tol

West - coast

North - Davis Creek

South - 12 miles below Mattole River to Spanish Flat

East - about 12-14 miles from coast of Mattole mouth. (Drainage of Mattole (North Fork Mattole) to few miles above Upper Mattole.)

Lo-lahn-kok - Drainage of Bull Creek, Eel River from Scotia south through Shiveley, drainage of South Fork Eel, junction with Eel to Redwood Creek, drainage upper Mattole River from just above town, Upper Mattole, to Ettersberg. Boundaries: north - above Scotia east and southeast a few miles to north and east of Eel River and south crossing Eel about McCann, then south along South Fork Eel to junction Redwood creek, then west to about King Peak and north.

To-cho-be - along coast from Spanish Flat south to Usal then easterly to opposite South Fork Eel (opposite Hollow Tree Creek, about 7-8 miles from coast in air line) then north along west side South Fork Eel to Redwood Creek - hence west to coast. (Briceland Region and drainages of Redwood Creek, upper Mattole from Ettersberg south and east side South Fork Eel from Redwood Creek to Hollow Tree Creek.)

Ket-tel or Lassick

West - east side of valley of Eel River from mouth of Van Duzen to Dobbin Creek.

South - Dobbin Creek east past headwaters of Van Duzen (but not reaching Hettenshaw Valley) across Mad River 2 miles north of

Ruth and east to South Fork Mountain whose crest forms Eastern boundary from there north to Grouse Creek.

North - Yaeger Creek and Iaqua Butte and east. (Drainage of East Eel River from junction of Van Duzen to Dobbin Creek and drainages of Yaeger to south and east, all of Van Duzen and of Mad River from opposite Iaqua Butte to 2 miles north of Ruth.)

Set-ten-bi-den, including band To-kub-be of Garberville-Harris region between South Fork Eel and main Eel River.

West - South Fork Eel from Rocky Glen Creek (little south of Kettentelbe) on north, to east branch South Fork Eel on south.

North - east from South Fork Eel on Rocky Glen and over mountain across Eel and out Dobbin Creek and continuing northeast across Mad River 2 miles north of Ruth and over South Fork Mt. Ridge (just north of Pickett Peak) to Forest Glen. Then south along South Fork Trinity to North Yolla Bolla.

South - from South Fork Eel east on east branch South Fork Eel and easterly to Eel at Kekewaka Creek and on just south of Hoaglin and up Kelsey Peaks and southeast to South Fork Trinity.

Tsen-nah-ken-nes

West - South Fork Eel from on north, east branch South Fork (just south of Garberville) south to Rattlesnake Creek.

South - Rattlesnake Creek to Twin Rock (near Cummings) and east on Twin Rock Creek.

North - from South Fork Eel east along east branch South Fork and easterly passing south of Harris and along Kekewaka Creek and on to Salt Creek, the Eastern boundary.

Che-teg-ge-kah

West - Salt Creek and North Fork Eel.

North - Rock Creek (northeast of Hoaglin) and on east to North Yolla Bolla.

East - High Mountains from North Yolla Bolla south along Tehama-Mendocino County line to Castle Peak and Williams Valley.

South - north of Round Valley.

Bah-ne-ko ke-ah - Small tribe on east side Eel River from on south at Bell Springs Station to a little north of North Fork Eel. Extends east from Eel River for a few miles on both sides of North Fork Eel.

4) Kahto

To-chil-pe-ke-ah-hahng - Kahto and Long Valleys (Mendocino County)

North - Rattlesnake Creek to Cummings and up Twin Rocks Creek; west along South Fork Eel and Jackson Valley to about 6 miles south of Laytonville.

East - top of ridge west of main Eel.

CHEMAREKO

North along crest of Salmon River Alps (boundary Siskiyou and Trinity Counties) from junction of Salmon. River Alps with limestone Ridge to Thompson Peak, hence south along Canyon Creek to Junction City and south about 2 1/2 miles, then west to headwaters of Miner Creek and along it to Hay Fork River. Hence south along divide to Plummer Creek (the southern boundary). From (in north) junction Salmon River Alps and Limestone Ridge south along Limestone and Green Mts. to Big Creek and Lower New River to Trinity and south to Cedar Flat southwest to South Fork Mts. and along their crest south by east to opposite Plummer Creek. Hence east to and along Plummer Creek.

CHUMASH

Ennesen and Yokut to the north, Shoshone and Tongva to the east.

Coast stock. San Luis Obispo region. Santa Maria-Cuyama River drainages east to Tejon Pass and south by Santa Susana to the Bay. Includes the Channel Islands San Miguel, Santa Rosa, Santa Cruz, and Anacapa.

Tso-yin-ne ah-koo. San Luis Obispo region.

Ah-moo. Along coast south of Ahmoo to south of Lompoc, up Santa Maria and Sisquoc Valleys.

Kah-she-nahs-moo. Cuyama Valley east of Ah-moo.

Kah-sah-kom-pe-ah. North boundary south of above or the San Rafael Range. South boundary, Santa Ynez Range south of Santa Inez River. West boundary, the Ah-moo (North-South line running through Buellton). Extends east into the San Rafael Range.

Kas-swah. Along the Channel coast from north of Arguello Point (on the Pacific to Rincon Point River.

Chu-mahs. Ventura region. On the south from Rincon Point east to near Santa Monica.

Hool-koo-koo. "San Emigdio" region, north of the Chu-mahs and east of the Kah-she-nahs-moo.

ENNESEN

Salinas Valley south from Salinas. Along the coast from north of Lucia where they join the Esselen, south to probably Morro Bay. The Chumash are to the South. The Yokut to the East.

Antonianos (Kah-tri-tam?). From Santa Lucia Peak south to divide between San Antonio and Nacimiento Rivers (San Antonio River region).

Miguelenos (Te-po-trahl?). South of the Antonianos. East to the Temblor Range.

Coast Tribe? (Lahm-kah-trahm?). San Simeon to Pt. Estero.

ESSELEN

A small stock along the coast from Point Sur to north of Lucia. In the mountains near Tassajara and Jamesburg, also Spring Agua Zarca.

The Olhones were to the north and the Ennesen to the south and east.

KAROK

Interior stock in the northwest part of the state extending into Oregon. On their west are the Athapaskan and Polikla stocks, on the east the Shastan and on the south the Tlohomtahhoi. They have two tribes, as follows:

Kah-rah-ko-hah. Northern part south, some say to Elk Creek, others to Clear Creek.

Ar-rahr. From boundary of Kah-rah-ko-hah south.

Boundaries:

Northern - Just across Oregon-California boundary including headwaters of Indian Creek, its East Fork and Thompson Creek.

Eastern - Summit from Pyramid Peak southeast to Rattlesnake Mt., south through Devils to Seiad; down Walker Creek and south along summit by King's Castle to head of Wooly Creek, hence southwest to Salmon River to 1 1/2 miles east of Somes Bar then south to Orleans Mt. and along summit to Salmon Mt., Trinity Summit.

Western - Trinity summit northwest along summit to Klamath River at Bluff Creek; up Bluff Creek and north along summit west of Klamath drainage to the Oregon line.

LUTUAMEAN

Stock along the Oregon border having one tribe, the Mo-dok, in California. Extends from the eastern boundary of the Shasta (Mt. Shasta north and along Shovel Creek to the Oregon line) east to Goose Lake. The southern border is a straight line from Mt. Shasta through Glass Mountain to Goose Lake.

MEWAN (3 Main Divisions) 4/

1) Me-wuk
   Me-wuk, of Sierra foothills
2) Mew-ko, of Flat Valley
3) In-neko
   Tu-le-yo-me
   Hoo-koo-e-ko

1) Me-wuk or Sierra tribes (3 divisions) - Middle Fork Cosumnes to Fresno Creek, west flank of Sierra foothills and valleys.
   Northern Me-wuk - north boundary along Cry Creek (from northwest Ione) pass 1 mile west of Aukum to Grizzly Flats; then south past Big Trees. West boundary from little west of Ione, Buena Vista and Comanche (lower border of open forest). South boundary a little south of San Andreas, Calaveras Creek, and Sheep Ranch.
   Band Hook-ka-go - Jackson Valley.
   Middle Me-wuk - north boundary is south boundary of Northern Me-wuk; east boundary runs from near Jenny Lind southeast to Lagrange on Tuolumne River. South boundary is the Tuolumne River.
   Southern Me-wuk - from south side Tuolumne River south to Fresno Creek. On east includes Yosemite Valley and Wawona. West border extends south easterly from a little south of Lagrange to 5 miles west of Raymond---hence east to Fresno River.
   Band Po-ho-ne-che - includes Wawona, Mariposa, and south.

2) Mew-ko - Sacramento and Joaquin plains division from just south of mouth of American River on north south to Tuolumne River. East side only of Sacramento River but on south and west sides of San Joaquin.
   Hul-pom-ne - along Sacramento River from few miles south of mouth of American River south and east to the Mo-koz-um-ne.
   Mo-koz-um-ne - east of Hul-pom-ne and Sacramento River from a few miles south of American River, south to and including Walnut

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4/ See also C. Hart Merriam. Distribution and Classification of the Mewan Stock in California. American Anthropologist 9:338-357, 1907.

Grove. South boundary Mokelumne River. North boundary runs a few miles south of American River in an east by southeast line just west of Sloughhouse, then east along Cosumnes River to Michigan Bar hence south to Mokelumne River passing within a couple miles of Ione.

O-che-hak - on island between Sacramento and San Joaquin Rivers from Vorden and Walnut Grove south to the Wi-pa of Sherman Island.

Wi-pa - occupied Sherman Island between mouth of Sacramento and San Joaquin Rivers---immediately east of Suisun Bay.

Han-ne-suk - to south or southeast of the Wi-pa east to San Joaquin River. Western border unknown. South boundary is north boundary of Yatch-a-chum-ne (east-west line about Stockton).

Yatch-a-chum-ne - from Stockton in the northeast, west to Mt. Diablo. Crossed San Joaquin between French Camp and Stockton where was their Ya-che rancheria. In main were west of San Joaquin and ranged south from the Stockton-Mt. Diablo line to the Yokut.

Mo-kal-um-ne - occupied a varying width narrow strip south side Mokelumne River from the San Joaquin tules east past Clements. South boundary an east-west line a little nearer the Mokelumne River than the Calaverias River.

Chil-um-ne - just south of the Mo-kal-um-ne from the San Joaquin tules east past Linden (probably to Milton). South boundary ran from Stockton east.

Si-a-kum-ne - San Joaquin tribe just south of Chilumne running from Stockton on east side San Joaquin River south to the Stanislaus River, and east to Knights Ferry.

Tu-ol-um-ne - occupied territory between the Stanislaus and Tuolumne Rivers, east from the San Joaquin to Knights Ferry on the Stanislaus.

3) In-ne-ko

Tu-le-yo-me - northwest corner Mt. Hannah. West boundary from Mt. Hannah south to Cobb Mt. and hence southeast (eastern boundary of Miyahkma) to south of Aetna Springs; hence across northwest part of Pope Valley. North boundary: Mt. Hannah east to Mt. Siegler and northeast to southern tip of Lower Lake---then east along (south border) Cache Creek to abrupt bend and on east to divide between Jerusalem and Morgan Valley (including Reiff) Creeks where turns south. East boundary follows said divide and on southeast to Putah Creek (follows 2-3 miles and south to northern part of Pope Valley---hence west.[5/]

5/ For extended treatment see C. Hart Merriam, Studies of California Indians. University of California Press, 1962 (pp. 43-48).

Hoo-koo-e-ko - extends from the Golden Gate and San Pablo Bay north on the west to Valley Ford Creek, thence easterly to the Petaluma marshes and to Sonoma Creek and southeast to San Pablo Bay.

O-la-ment-ko - north Hookooeko - extends along coast from northern Valley Ford Creek to Duncan Point (4 miles south of mouth of Russian River)---thence easterly to Freestone, and south to Valley Ford.

Le-kah-te-wuk - to east of Olamentko and north of Hookooeko. From Freestone easterly (including Cotati and not Penngrove). From Valley Ford easterly to about a mile north of Petaluma to Sonoma Creek.

MIDOO

Occupy territory along eastern side of Sacramento River from the Yahnah near Nord south to just below American River. Northern boundary follows up from Nord, Rock Creek and hence up the high divide to Mt. Lassen where it joins the southern boundary of the Achomawan stock, to north of Susanville. Southern boundary is in an easterly direction from a little south of Sacramento, east (partly along Cosumnes River) to Michigan Bar where it dips south to Dry Creek and follows it northeasterly and up passing Aukum a mile to the west---hence east. None of the permanent Midoo rancherias were in the high Sierra but they apparently hunted to the crest where they met the territory of the Washo.

1) Northern (Mitchopdo and Notokoiyo)

Mitchopdo - small area on flat floor of Sacramento Valley from Rock Creek, Nord and Koosel Lagoon on north. South along Sacramento River 18 miles (to Jacinto and east to few miles west of Magalia, Yankee Hill and Cherokee.)

No-to-koi-yo - ranged from the Kon-kow north to Mt. Lassen and east to Big Valley and Susanville and south by Honey Lake---occupied western part of Sierra Valley---(Washoo had eastern part by Loyalton.) Claim American Valley near Quincy and Bucks Valley near Bucks Ranch.

Bands: Nah-kahn-ko (Big Meadows)
O-so-ko (American Valley)
Sa-ap-kahn-ko (Mt. Meadows)

2) Central

Kon-kow or Ti-mah - just east of the Mitchopdo -a foothill tribe extending north to the Yahnah, south to Oroville and east to North Fork Feather River. A Mitchopdo said east to near Bucks Ranch then north along divide east of Butte Meadows.

Tahn-kum (may be band of Kon-kow) - north of Honcut Creek region.
Kow-wahk - foothills between American River (north of Notomusse and Nis-sim Pa-we-nan) and Yuba River and on northeast to include French Corral, San Juan and Challenge and up into and over Sierras south of Kom-mowin to Middle Fork Yuba Region.
Kum-mo-win - drainage of Middle Fork Feather River and south to South Fork Feather River. West to North Fork Feather River; (Mooretown and Enterprise dialects slightly different) east to Mohawk Valley (Blairsden).

3) Southern (Nissenan)

To-sim-me-nan and band, Ho-mah - extends from in south, South Fork American River north to and including Nevada City. The Ho-mah band occupied Nevada City, Todd Valley and south to Yankee Jims, while the main To-sim-me-nan were to the south, extending west to include Auburn. Both extended east to the Washoo---the Sierra divide summit.
Nis-sim Pa-we-nan - River tribe extending from south edge of Sacramento east about 9 miles south of American River and on north side not so far east; then extends north in narrow band along east side Sacramento River to a few miles south of Verona where it occupies the bend south of the river; then along east side river to couple miles east of Knights Landing---then north on both sides of Feather River to about 4 miles north of Nicolaus.
Nis-se-nan - including bands, No-to-mus-se (narrow strip along both sides American River from 7 miles above Sacramento to Folsom), and Es-to Nis-se-nan (between Deer Creek and Cosumnes River west of Latrobe. Had rancheria at Sloughhouse.) Tribe proper: South Fork American River south to Dry Creek 3 miles west of Ione; the eastern boundary from Salmon Falls south to Michigan Bar and south to 3 miles northwest of Ione. South boundary followed Dry Creek and east up 1 mile west of Aukum and east.

OLHONEAN

The Olhones were a Coast stock extending from the Golden Gate to Suisun Bay, to a short distance south of Point Sur, and Soledad. The eastern boundary probably ran in a south by easterly line from near Bay Point on Suisun Bay through Gilroy, thus taking in the Walnut Creek and Pleasanton regions and the Santa Clara and San Juan Valleys.

Hor-de-on. Around Santa Cruz.

Hoo-mon-twash. San Juan Valley and south in Salinas to Soledad (always lived there).

Moot-soon. Hoo-mon-twash band in San Juan Valley.

Wen-yah-wren. At and around Carmel Bay---maybe to Monterey.

Achestah. Of Monterey region.

Kah-koon (at Pt. Sur) or Room-se-en. Carmel to Pt. Sur.

Yak-shoon. Tribe at Salt Lagoon, 5 miles north of Monterey.

POLIKLA

A Northwest coast stock south of the Athapaskan, west of the Karok and north of the Soolahteluk (stock) and other Athapaskan tribes.

Boundaries:
Northern - Wilson Creek and north of Hunters, then southeast.
Southern - Little Creek east to about 124° or top of divide then north to Redwood Creek; hence east by southeast top of ridge to east by southeast top of ridge to east of Weitchpec,and 4 miles up Trinity River opposite Weitchpec.
Eastern - Bluff Creek.

POMO

1) Northern Division or Family
Mah-to-po-mah - On coast -TenMile to Laguna Point (Cleone). East along TenMile and Busha Ridge to Longvale and south. From Laguna Point(Cleone) east by Glenblair and on (north of Noyo River branch) to just north of Northwestern. Includes band
Bu-kow-hah- of upper Outlet Creek (from on south about 4 miles north of Willits or north end Little Lake Marsh to a little north of Arnold - a strip about 2 1/2-3 miles wide).
Metum-mah - From on coast at Laguna Point (Cleone) east by Glenblair, including all branches of Noyo River, and by northwestern. On coast south to Little River hence east to Comptche and southeast and north including the tributaries of South Fork Big River, Big River and North Fork Big River and north to Willits including band
Bool-dam or Bool-dah - on coast and east to Comptche.
To the northeast includes the band
Sho-mul po-mah - from Willits east to Tomki Creek, north to the the north end of the Little Lake marshes and south and east through the headwaters of Fullweiter Creek to upper Russian River.
Kah-be-tsim-me po-mah - of Warner Valley and valley about 2 miles north. Takes in drainages of Mill and Forsythe Creeks (tributaries of Russian River). Southeast corner about 3 miles north-

west of Calpella.
Po-mo-ke-chah - of Potter Valley.
Mah-soo-tah-ke-ah - of Calpella and Redwood Valleys.
Mah-too-go - of Cold Creek Valley.
Ki-yow-bah^{ch} - of Blue Lakes, Bachelor Valley, and Tule Lake.

2) Yokiah-Boyah Division

Boyah - of coast from Little River (on north) to Fish Rock (about 4 miles north of Gualala mouth) on south. East (on north along Little River) and to Comptche---then south by east past Christine and along divide west of Rancheria Creek to a point about 5 miles west by south of Yorkville---then southwest to Rockpile along top of divide north of Billings Creek (North Fork Gualala).

Tah-bah-ta - of Anderson Valley. Northwest to Comptche and southeast on ridge between South Fork Big River and North Fork Navarro River. West boundary: Comptche south by east past Christine and along ridge between coast rivers and Rancheria Creek to south of Boonville. East boundary: crest between Russian River and coast rivers.

Lah-ta - south of Tah-bah-ta - Yorkville region and south to Upper Garcia River.

Kan-no-ah - Coast tribe from Fish Rock on north to Gualala River on south along main Gualala River past its abrupt bend south. Then northeast taking in entire drainage of (North Fork Gualala or) Billings Creek---northeast boundary Garcia River.

Yo-ki-ah - of Russian River from Ackerman Creek north of Ukiah on north, south to hills separating Yokiah Valley from Laura Valley (about 3 miles north of Largo). West boundary: crest of divide between Russian River and Navarro River. East to Bo-al-ka-ah.

She-a-ko - of Laura and Largo Valleys on Russian River. West boundary: Tah-bo-ta. North boundary: Yokiah. East boundary: Bo-al-ka-ah. South boundary an east-west line about 2 miles north of Hopland.

Sho-ko-ah (or Sha-nel) - of Hopland Valley on Russian River. West boundary: Lahta and Tah-bo-ta; north boundary: She-a-ko; east boundary: Kulenappo and Dennolyo-keah; south boundary: Dennolyo-keah and Yo-buk-ka-ah (Dry Creek-McDonald-Cummisky).

Den-nol-yo-keah - small Russian River tribe - starting about 3 miles south of Hopland at Fountain and extending east to divide between Russian River and the Clear Lake drainages; west to a strip about 1 1/2 miles along Russian River and south to Cumminsky.

Yo-buk-ka-ah - narrow strip---Russian River tribe from Cumminsky on north to Preston on south. East to the Ha-be-nap-po and west to the Lah-ta.

3) Kah-chi-ah Division - on the coast from Black's Point on the north to Duncan Point (about 4 miles south of Russian River mouth) on south and east to northsouth line along crest between headwaters of Gualala River creeks, and crossing Russian River little west of Guerneville. Occidental on east border. To south is Mewan O-la-ment-ko.

4) Mah-kah-mo-chum-mi, We-shum-tat-tah Division

Mah-kah-mo-chum-mi - of Cloverdale Valley on Russian River. From Preston on north to just below Chianti on south or 2 miles south of Asti. East to Sulphur and Little Sulphur Creek and north of them to the Ha-be-nap-po. West to Cherry Creek (of Dry Creek).

Shah-kow-we chum-mi - Upper Dry Creek west to high divide east of Ledfords and headwaters of Rockpile Creek. North to Lah-ta and Yo-buk-ka-ah tribes; east to Cherry Creek and south to 2 miles south of Cozzens near junction of Dry and Pena Creeks.

We-shah-chum-mi - On coast from Gualala River south to Black's Point and east to divide between Rockpile Creek and Dry Creek. (Rockpile and Buckeye Creeks and Annapolis County). Dan Scott says northern boundary Rockpile Creek.

Me-hin-kow-nah - Skaggs Springs - Dry Creek from near Cozzens south to opposite Lytton. East to Yukean of Alexander Valley (ridge between Alexander Valley and Dry Creek is the boundary). West to divide east of Gualala River tributaries' headwaters.

We-shum-tat-tah - Healdsburg-Santa Rosa, Sebastapol Region. To west, Kah-chi-ah, to east to Yukean Mi-yahk-mah. North to about 4 miles north of Healdsburg (Lytton) and south to Penn Grove-Cotati- and few miles south of Sebastopol.

Bands: O-so-to chum-mi - Alexander Valley, Lytton, south.
Kahtahwe chummi - Healdburg region
Me-dah-kah-tum-mi - Santa Rosa, Rincon Valley and north to mark West Creek.
Bah-tin-kah-le chow-we - Sebastopol region.

5) Hah-nah-bah^{ch} or Clear Lake Division

Dan-no-kah - of Upper Lake and Middle Creek

Ho-al-lek - band- narrow strip from Clear Lake north along west side Middle Creek.

She-kum - east side Clear Lake from narrows south by Bartlett Landing to Floyd Hill. Northeast to South Fork Bartlett Creek and south. From shore at Floyd Hill northeast about 2 1/2 miles; then north.

Bo-al-ke-ah - on west side Clear Lake from Lakeport north to the Ho-al-lek and Kiyowbah^{ch} and east and south to include the drainage of Scott Creek.

Ye-mah-bah^{ch} - band - south part Scott Creek.

Ku-lan-na-po - on south side Clear Lake - Lakeport south to Adobe Creek. Southwest from Lakeport about 7 miles---then southeast towards Cobb Mt.

Ha-be-nap-po - along south of Clear Lake from Adobe Creek to Cold Creek and south to Mt. Hannah to Mt. Cobb. With Kulanappo occupy Big Valley (latter on west, Habenappo eastern part).

6) Sho-te-ah or Stony Creek Division

Sho-te-ah - western boundary crest of divide between drainages of Eel River and Sacramento River and eastern boundary Stony Creek (from south end Stony Gorge Resevoir to along East Park Reservoir (about 2 1/2 miles south of Stony Ford) hence west to crest by Fouts Springs. North boundary touches the south bend of Briscoe Creek. (Southwest Glenn County and Northwest Colusa County).

7) Ham-fo or Lower Lake Division

Ham-fo - from Floyd hill (on Clear Lake) northwest to crest then east along High Valley to about a mile east of north turn in Cache Creek---then south to opposite side turn---and west along Cache Creek to Lake. Southwest to Mt. Seigler--- west to Mt. Hannah and north (by west) to east boundary of Lilak and north through Konokti to Lake.

Bands: Kon-dot-im-fo - on Kon-dot Island on west side northern part Lower Lake

Koi-im-fo - on Koi-e Island at south end Lower Lake

El-lem-fo - on El-lem Island at east end of East Bay. (Sulphur Bank Arm).

SHASTAN [6/]

Occupy extensive area in northern California overlapping into southern Oregon from Applegate River on the west, easterly beyond Medford and Ashland to the Cascades and south over the Siskiyous into California. From the northwest at Seiad Creek extend east to mountains east and south of Shovel Creek, then south over the Bogus and Goose Nest Range to Mt. Shasta, then (not including the Okwahnoochoo) westerly to the Salmon Alps.

6/ See also R. F. Heizer and T. R. Hester. Shasta Villages and Territory. Archaeological Research Facility, Contribution No. 9:119-158, 1970 (Contains list of Shasta villages recorded by Merriam and tribal territory map).

Ko-no-me-ho. On the north the boundary starts at the junction of Wooley and Hancock Creeks, follows latter southeast to Crapo Mt. then south along Little North Fork to Sawyers Bar, then south to Rollin, southwest along Black Bear Creek, Salmon River and Plummer Creek to Mary Blaine Mt. Northwest over Potato Mt. along summit to Salmon Mt. and Orleans Mt. and north to 1 1/2 miles east of Somes Bar, hence northeast up Wooley Creek.

Wah-te-roo. Northern division of Shasta. North from Klamath River between the Valley of Seiad Creek and Hornbrook.

Ke-kahts. South from Klamath River. Takes in upper Klamath Canyon and Shasta, Yreka and Scott Valleys.

O-kwahn-noo-choo. Occupied upper McCloud and Squaw Creek Valleys.

SHOSHONE

Main Divisions:

Northern Piute
Monache Piute
Panamints
Southern Piute
Ke-tahn-nah-mwits
Kah-we-sik-tem
A-katch-mahs
Koo-pah

NORTHERN PIUTE

The Northern Piute in California occupy a long narrow strip along the State's eastern border from the Oregon line to below Mono Lake with the exception of a strip belonging to the Washoo from Honey Lake to Desert Creek. To the west of the Northern Piute from the Oregon line south to near Susanville are the Achomawan, while south of them to Honey Lake are the Midoo. South of the Washoo, that is from the drainages of West Walker River and Desert Creek on the north, the Northern Piute extend south following on the west the Sierra crest to Fish Creek, then east in a west-east line to north of Bishop, hence north passing west of Benton and into Nevada about north of Benton.

Koo-tsab-be dik-ka. Northern Piute of Mono Lake region.

Pahng-we-hoo-tse. Northern Piute of the upper Owens River region.

MONACHE PIUTE

Western Monache. West of the crest of the Sierra. To the north are the Mewan, to the West the Yokut, to the south the Tubotelobela, to the east the Owens Lake Piutes and (south of them) the Panamint.

Nim. On the north west from a little above Oakhurst on Fresno River northeast along the crest over Sivels Mt. to the crest of the high Sierra which it follows south. The western boundary is a north-south line from a little west of Kerckhoff Reservoir on the San Joaquin River north to Bass Lake. The Chuckchansy are to the west. The southern boundary follows the San Joaquin River east to north of Big Creek, hence east a little north of Huntington and Florence Lakes to the Summit of the Sierras.

Posh-ge-sha. South of the Nim. South and east of the San Joaquin River in the Auberry region.

Kwe-tah. Northeast of Posh-ge-sha from Italian Creek on the west, Pine Ridge on the south, northeasterly to include Huntington Lake and its tributaries.

Ko-ko-he-ba. Band of Too-hook-much. South of Kwetah in Tollhouse region.

Toi-ne-cha. South of Ko-ko-he-ba and north of Kings River (Piedra to near Trimmer).

Hol-ko-mah. Band at Coles Spring, east of Ko-ko-he-ba.

To-win-che-ba. Band at Fandango Grounds north of Hol-ko-mah. Above two are northern bands of the Too-hook-mutch tribe.

Too-hook-mutch. Large tribe east of the Yokut Kosh-sho-o, on both sides of Kings River, to North Fork, then along North Fork and east to summit of the Sierras. Northern boundaries Kwetah and Nim.

Wo-pon-nutch. North of Kings River between the North and Middle Forks, and east and south of Kings River from crest of Pine Ridge south to drainage of Mill Flat Creek, and hence easterly to crest of Sierra.

Em-tim-bitch. South of the Too-hook-mutch between the Yokut on the west and the Wo-pon-nutch on the east. South to about the General Grant Park Road south of which is the Wuk-sa-che. [7]

Wuk-sa-che. Western boundary Yokut, norther, Em-tim-bitch and Wo-pon-nutch, west to Big Baldy Ridge. Eastern boundary drainage of North Fork Kaweah River. Southern boundary runs from on the west easterly along summit of Bear Mt.

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[7] See also C. Hart Merriam, The Entimbitch, a Shoshonean Tribe. American Anthropologist 32:496-499, 1930.

Pot-wish-ah. Joins Yokut (Wik-chum-ne, Yo-kul, and Yow-lan-che) on the west and south. From a little west of Three Rivers on the Kaweah River takes in all drainages of the Kaweah and its Forks east to the summit of the Sierra.

Owens Lake Monache Piute. East side of the Sierra from the crest east to the Nevada line, and south from a little north of Bishop to just north of Owens Lake.

Kwe-nah-pat-se. Band to northwest of Bishop in Pine Creek Valley.
Ut-te-ur-re-we-te. Band or tribe from Bishop northward past Benton. Occupy a long north-south strip averaging about 15 miles wide.
To-bo-ah-haz-ze. Big Pine region.
Chuk-ke-sher-ra-ka. Independence Creek region.
No-no-pi-ah. Lone Pine region and north.

PANAMINTS

South of the Monache Piute of Owens Valley. West to the crest of the Sierra and south to inlude Leliter and Searles Lake.

Pak-wa-sitch. Owens Lake region.
Moo-et-tah. Coso Hot Springs region.

SOUTHERN PIUTE

The Southern Piutes are south of the Panamints and Tubotelobela; east from the Yokut to the Nevada and Arizona lines (except near Needles); northeast of the Shoshonean Ke-tahn-nah-mwits and Kah-we-sik-tem; and north of the Yuman from the southern part of the Salton Sea east to the Colorado River.

New-oo-ah. Tribe south of the Tubotelobela and east of the Yokut. Southern boundary is just south of Tejon Creek and thence south easterly by Cottonwood Creek, Rosamond Lake and east.
Tol-chin-ne. Band of New-oo-ah in Tejon region.
Nu-vah-an-dits. Large tribe in Nevada extending across the California border in a long strip in the Amargosa River region and south.
Chem-e-we-ve. Large tribe from the Panamints on the north southeast to the Colorado River, and the Yuman (south). Extend from the New-oo-ah and the Mohave Desert east to the Nu-vahn-an-dits.

KE-TAH-NA-MWITS

The Ke-tah-na-mwits extend from Castac Lake on the west, east and southeast to the divide between 29 Palms and Morango Valley, east of which are the Chem-e-we-ve. To the west of the Ke-tah-nah-mwits are the Chumash; to

the north and northeast the New-oo-ah and Chem-e-we-ve: to the south the Tongva; and to the southwest the Kah-we-sik-tem.

Ke-tah-na-mwits. Tribe extended from Castac Lake east to the Mohave River.

Pur-ve-tum (Pur-vit-tem). Extinct tribe, between Bear Lake and Little Bear Lake, north of San Bernardino Peak.

Yo-hah-ve-tum. Tribe between Baldwin and Bear Lakes and southwesterly to Watermay Canyon and Arrowhead.

Mah-re-ah-ne-um, Mah-ring-i-yum, or Mo-he-ah-ne-um. Extended from southern slopes of San Bernardino Mts. west of Patterson easterly to divide between Morongo Valley and 29 Palms. Original home Mission Creek.

KAH-WE-SIK-TEM

The Kah-we-sik-tem adjoin the Ke-tah-nah-mwits on the north; the Tongva on the northwest; the Chem-e-we-ve on the east; the Yuman and Koo-pah on the south; and the Pi-yun-ko and the So-bo-ba on the southwest.

Koos-tam. Most northwest tribe, extending from a little west of San Bernardino and Riverside southeast to Beaumont at the summit of San Gorgonio Pass.

Wah-ne-ke-tam. (Mahl-ke). Adjoins Koos-tam on the west at San Gorgonio Pass and extends east to the Chem-e-we-ve at the divide east of Morongo Valley.

Kah-we-sik-tem. Tribe just south of above tribe and centered at Palm Springs.

Pan-yik-tem. Tribe in Palm Canyon south of Kah-we-sik-tem.

Wah-ko-chim-kut-tem. Tribe in upper Palm Canyon.

Sow-wis-pah-kik-tem. In the Santa Rosa Mts., Vandeventer Flat and Horse Canyon.

Pow-we-yam. Adjoined above to west and centered in Terwilliger Valley.

We-is-tem. Tribe farthest south of this division. Extended to the Yuman stock along San Felicpe Creek and in the west from the Koo-pah in the San Ysidro Mts. easterly through the Coyote Creek region.

KOO-PAH

A small division consisting of one tribe of the same name. They adjoined the Yuman Tis-se-aph on the south; and the Shoshonean Pi-yum-ko on the west and the Kah-we-sik-tem on the northeast and east. The Koo-pah centered in the Agua Caliente Creek and Warner Springs region, and to the northwest in the Oak Grove Valley.

A-KATCH-MAH

This division consists of three tribes, the A-katch-mah, the Pi-yum-ko, and the So-bo-ba. They are between the Pacific Ocean on the west, the Tongva on the northwest, the Yuman on the south, and the Shoshonean Kah-we-sik-tem and Koo-pah on the northeast and east.

A-katch-mah. Tribe extends from the Pacific at the mouth of the Santa Ana River up the Santa Ana River to near Prado. Its boundary follows south the crest of the Santa Ana and Elsinore Mts. to near Wildomar where it turns southwest to the ocean near San Mateo Point.

Pi-yum-ko. Bounded on the south by the Yuman (along San Marcus and Santa Ysabel Creeks and Henshaw Reservoir); on the west by the Pacific and the A-katch-mah; on the north by the Santa Ana River to past Riverside, whence southeasterly by Eden and Wilson Creek to the northwest boundary of the Koo-pah and south along it to the Yuman at Henshaw Reservoir.

So-bo-ba. Tribe occupies the drainage of the San Jacinto River from a little east of Eden east and southeast to Hemet Reservoir, hence west by northwest between the San Jacinto and Bautista Creeks.

SOOLAHTELUK

A coast tribe south of the Polikla with the Athapaskan on their east and south borders. Extended along the coast from Little River on the north, south taking in Humboldt Bay to Bear River Ridge (about 4 miles north of Cape Mendocino) and east to Blue Lakes, Kneeland and the mouth of the Van Duzen.

TLOHOMTAHHOI [8/]

Occupy the entire drainage of New River, a branch of Trinity River. The Tlo-hom-tah-hoi are bounded on the northeast by the Shastan, on the southeast by the Chemareko, on the west by the Athapaskan, and on the northwest by the Kahrok stocks.

From the north at Salmon Mt. the boundary runs southeast along the crest of the Salmon Mts. to Limestone Ridge and then south along it to Green Mts. On the west from Salmon Mt. on the north it runs south along Trinity summit divide to the junction of New River, hence east up New River and Big Creek.

8/ See also C. H. Merriam. The New River Indians Tlo-hom-tah-hoi. American Anthropologist 32:280-293, 1930.

TONGVA

A coast stock, bounded on the west by the Chumash, on the southwest by the San Pedro Channel, and on the north, east and southeast by the Shoshones.

Northern boundary is the Santa Susana-San Gabriel Range east from the San Fernando Valley (about Santa Susana) to just west of Riverside, then follows the Santa Ana River to the coast.

It includes the Islands of Santa Barbara, Santa Catalina, San Clemente and San Nicolas. 9/

TUBOTELOBELA

Comparatively small stock to the east of the YOKUT Pal-low-yam-me, and bordered on the north, east and south be the Shoshone. It takes in the drainage of Kern River from south of Bodfish north to above Salmon Creek, thus extending from the crest of the ridge between Poso Creek and Kern River west to the crest of the Sierra. It also takes in the foothill drainage of Deer Creek.

Pahn-ka-la-che. Northwest tribe occupying the drainage of Deer Creek.

Tu-bot-e-lob-e-la. Large tribe occupying the whole drainage of the Kern as above described.

WASHOO

Stock of a single tribe, along the east base of the Sierras straddling the California-Nevada boundary from south side of Honey Lake (Long Valley) on the north, south to Antelope Valley and Desert Creek (100 miles). Greatest breadth for year round occupancy was 20 miles---twice that for summer hunting. From Truckee southward descended on the west slope of the Sierra. Their area included Long Valley, eastern part of Sierra Valley, Truckee Valley (Reno-Donner Lake), Lake Tahoe, Steamboat, Washo and Carson Valleys, Pine Nut Range (cinluding Markleville) and southeast to include Antelope Valley and probably West Walker River and Desert Creek. Included Seven Lakes Hill and Lemon Valley.

9/ Editor's note: it is an interesting question about what Shoshonean language was spoken on the island of San Nicolas. Only four words are recorded from the sole survivor, Juana Maria, rescued in 1853 after 18 years of being marooned on the island. The Nicoleno language may have been most closely related to Tongva (i.e. Gabrielino), but we cannot be certain that it was not connected with the Luiseno which is equally plausible.

WINTOON [10/]

Occupy large area in North Central California extending from San Francisco and Suisun Bays northward between the coast ranges and the Sacramento River to the high mountains separating the drainages of the Scott, Shasta and Upper Sacramento Rivers from those of Trinity River south to opposite Lamoine.

1) Northern Wintoon - including Wintu or Numsoos-Wintoon, Num-te-pom or Wintoon proper, Nor-rel-muk, Ni-i-che and Daw-pum (a band of the Wintoon proper). North boundary: High mountains separating drainages of the Scott, Shasta and Upper Sacramento Rivers from those of Trinity River south to opposite Lamoine; hence east to Kettle Mt. and south to Pit River and along it to northwest of Cow Creek and south along west side of Cow Creek and south in a narrow belt along east side of Sacramento River to Balls Ferry opposite mouth of Cottonwood Creek and east of mouth of Redband Creek (few miles south of Red Bluff); hence west along Redbank Creek and westerly to mountains and north to North Yolla Bolla. Hence west to South Fork Trinity and along it to junction of Post Creek (Forest Glen) and west to summit of South Fork Mts. and along their crest north to opposite Plummer Creek, hence east up Plummer Creek and north crossing Hay Fork at Miner Creek and easterly up Miner Creek and on to Trinity River---then north past Junction City up Canyon Creek to summit of mountains separating Scott and Trinity River drainages.

Wintu or Num-soos Wintoon - drainage of Trinity River from head to mouth Canyon Creek.

Num-te-pom or Wintoon proper - drainage of Upper Sacramento River from Slate Creek south to Redbank Creek and McCloud and Squaw Creek drainages.

Nor-rel-muk - drainage of Hay Fork Creek and south to South Fork Trinity River. East to mountains between drainages of Hay Fork and Cottonwood Creeks. West boundary south from junction of Miner and Hay Fork Creeks.

Ni-i-che - south boundary Post Creek and west to South Fork Mt. (West boundary is crest of South Fork Mt. to opposite Plummer Creek and the north boundary is Plummer Creek.)

10/ See also C. Hart Merriam, Distribution and Classification of Wintoon Tribes. University of California Archaeological Survey, Report No. 68, Part I:52-63, Part III:257-281, 1966-1967.

Daw-pum - Band of Wintoon proper between Dibble and Redbank Creeks. West to divide Bully Choop Mts. between Cottonwood and Hay Fork. East strip few miles east of Sacramento River.

2) Central or Nom-lak-ke-Tehama Division

Nom-lak-ke including Wi-e-ker-ril - from Redband Creek south to Grindstone and Stony Ford Creeks. West boundary divide between Sacramento and Eel River drainages, the Inner Coast Range or Yolla Bolla Range. East to north-south line midway between Henleyville and Corning.
Wi-e-ker-ril band between Redband and Elder Creeks.
Dah-chin-chin-ne - just south of Nom-lak-ke. West to Yolla Bolla Range on north and Stony Creek. Go east from Stony Creek in an east-west line just north of Princeton. East boundary a north-south line 3 or 4 miles east of Orland and through Willows.
Te-ham-ma including No-e-muk - along Sacramento River from Redbank Creek (few miles south of Red Bluff). South to about 5 miles south of Kirkwood. A narrow strip east boundary few miles east of the Sacramento River abutting the Yahnah. West boundary is that of the east boundary of the Nom-lak-ke.
No-e-muk - Redbank south to Elder Creek.
No-mel-te-ke-we - river tribe south of Te-ha-ma, east of Dah-chin-chin-ne and reaching south to just north of Princeton. Sacramento River is eastern boundary for northern half.

3) Southern Division of Interior and River Tribes

Interior Tribes
Choo-hel-mem-shel
Chen-po-sel, including band Lol-sel
'Klet-win
Kopa or Win Kopeh
Nan-noo-ta-we or Nap-pa

River Tribes
Ko-roo
Pat-win
Poo-e-win

Choo-hel-mem-shel - (of western Glenn and Colusa Counties). North boundary is the southern boundary of the Pomoan Sho-te-ah on west and the Dah-chin-chin-ne farther east, running east from the junction of Stony and Little Stony Creeks. East boundary is a north-south line couple miles east of sites to 4 or 5 east of Venado. South boundary passes just north of Venado

and west, crossing Bear Creek (about 3 miles south of Leesville). Its west boundary is the divide west of Bear Creek and its continuation northwest to the west of the drainage of Stony Creek.

Chen-po-sel including band Lo-sel - Northern boundary is the southern boundary of the Choo-hel-mem-shel east to the eastern part of Bear Valley and south to the junction of Bear Creek and Cache; hence west through Morgan Valley to the Mewan boundary (about 5 miles east of Lower Lake). West boundary is the east boundary of the Clear Lake Pomo. The Lol-sel band occupy a strip along this western boundary in upper Long Valley to Bartlett Springs.

'Klet-win - Western boundary is the eastern boundary of Chen-po-sel. Northern boundary runs just north of Venado easterly through Williams and southeast to Sycamore Slough where it follows south to College City and then directly south to west-east line starting at the junction of Bear and Cache Creeks (about 3 miles north of Rumsey).

Ko-pa or Win Ko-peh - to the south of the Chen-po-sel and 'Klet-win. Starting in the northwest along the Mewan border, going easterly by Morgan Valley to the junction of Bear and Cache Creeks and hence east to the southeast corner of the 'Klet-win, thence south by southeast to about a mile west of Zamora and south by west to about a mile below Madison hence directly west to the divide between Cache and Putah Creeks. The western boundary follows this divide north and west around head of Eticuera Creek and hence west to the Mewan border. 11/

Nan-noo-ta-we or Nap-pa - to the north and northeast they abut the Ko-pa, and on the west, the Mewan Tuleyomn as far south as Pope Valley, then the Yukean Mi-yahkma along the east base of Howell Mt. range to opposite Yountville. West of Yountville they probably extend to a north-south line north of Sonoma south to Sonoma. Hence east a little to the south of Napa (Tulucay Creek) for several miles east of Napa---then northeasterly east of Wooden and Berryessa Valleys and north along the ridge to the east of Eticuera Creek. To their south and southeast are the Poo-e-win.

Ko-roo - both sides of the Sacramento River to the south of No-mel-te-ke-we and east of the Choo-hel-mem-shel. North boundary is west-east line running couple miles north of Princeton from a north-south line on west, running about 5 miles west of Delevan and Maxwell. The south boundary skirts Freshwater Creek, then Williams and a few miles south of Sycamore and hence east

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11/ See C. Hart Merriam, The Co-peh of Gibbs. American Anthropologist 31:136-137, 1929.

to near Sutter---then abruptly north---part of the western Midoo boundary. Marysville Buttes included in Ko-roo.

Pat-win - on both sides of Sacramento River from just below Sycamore Knights Landing. To the north are the Ko-roo---the west, the Kletwin and Ko-pa. The west boundary is a north-south line along Sycamore Slough---College City and south to opposite Dunnigan hence southeast to a mile west of Zamora---then directly east past Knights Landing a couple miles. The east boundary runs northerly from this point to near Sutter and is part of the western boundary of the Midoo.

Poo-e-win - the most southern of the Wintoon tribes occupies the land west of the Sacramento River from Knights Landing on the north to Suisun Bay and San Pablo Bay---its southern boundary. Its western boundary is Sonoma Creek as far north as Sonoma where it turns east passing just south of Napa along Tulucay Creek and hence north easterly, its western boundary from here being the eastern boundary of the Nan-too-ta-we. From Knights Landing the northern boundary goes directly west to a mile west of Zamora, then south by west through Madison and on a mile where it turns directly west to the east boundary of Nan-noo-ta-we opposite the junction of Eticuera with Putah Creek.

YAHNAH (proper name No-mah)

Occupies the northeastern portion of the Sacramento Valley and extends eastward to the crest of the Northern Sierra. To the northeast are the Achomawan, to the southeast the Midoo and to the west and northwest the Wintoon.

The Western boundary extends from Rock Creek on the south (about 6 miles east of Sacramento River) northerly within a few miles east of Sacramneto River to Cow Creek and north along it; then northwest to Pit River and east along Montgomery Creek to the crest of the Northern Sierra which it follows in a southeast and southerly direction to opposite the head of Rock Creek---its southern border.

YOKUT

A large stock occupying the whole flat San Joaquin Valley. Bounded on the west by the crests of the Mt. Hamilton and Temblor Ranges and on the south by the San Emidigo Range to Tejon Pass, on the southeast and east by the bordering foothills of the Tehachapi Range and the Sierra. The northwestern boundaries are very uncertain but apparently are along the crest of the ridge east of Mt. Hamilton north to Puerto Creek. North east up it to the San Joaquin then east along the Tuolomne River to Lagrange (to the east of which are the Southern Me-wuk) then abruptly south by east in a line through Merced

Falls and 5 miles west of Raymond. Here it turns east to Fresno River which it follows up to Fresno Flat. Hence it follows the foothills in a south southeast direction to near Three Rivers where it turns more easterly and south to include the drainage of Tule River. Turns west around the drainage of Deer Creek occupied by the Tubotelobela and then again east and south around the headwaters of White River and Poso Creek, thence in a mainly southerly direction to Tejon Pass.

The surrounding stocks are: to the north the Mewan; to the west the Olhonean and the Ennesen; to the south the Chumash; and to the east the Shoshonean Monache Piute and New-oo-ah, with the Tubotelobela stock in between.

Heu-che. Tribe, lower Fresno River region east to Madera.
Chuck-chan-sy. South of Fresno River south of Fresno Flat to Quartz Mt. and Blackhawk Mt. and O'Neals. Mewan are to the west and north and the Nim to the east.
Tal-lin-che. South of Chuck-chan-sy. East to Fine Gold Creek, not to Hildreth. South to Bellview.
To-ko-lo. Band?; talk same as Chuckchansy. Rivis Mt. and Lilly Mt. north to Savage Mt. Western boundary Fresno River.
Pit-kah-che. Between Fresno and San Joaquin Rivers east of Madera. Plains and lower San Joaquin across river from Friant.
Toom-nah. Band of Pit-kah-che. North side of San Joaquin River north of Friant. High hills south of Bellview boundary between them and Tallinche.
Ketch-a-ye. Falls of the San Joaquin River nine miles above Millertown; "old Fort Miller in Ketchaye territory."
Kum-nah. Tallinche Bill says "Dry Creek tribe reaching up River to Friant".
Kosh-sho-o (or Ko-sho-o). Tribe southeast from the San Joaquin River from Friant. At Table Mt., Pollaski, Academy and Letcher.
Ho-ye-mah. Tribe north and south of the San Joaquin River. El Prado and south to Clovis.
Chu-ki-ah. Fresno region.
Cho-e-nim-ne. Mill Creek Tribe south of Kings River from below Piedra north east. At Centerville.
Wa-cha-kut. Along Kings River north of Reedley to Piedra, near Sanger; includes Wahtoke Creek; Oakhurst country.
Cho-ki-min-nah. Tribe south of Cho-e-nim-ne and east of Wa-cha-kut. Squaw Valley, west to Dalton Mt.
No-to-no-to. Kings River region south of Fresno. At and north of Laton. Tah-che to the south.
Tah-che. Tulare Lake Indians. South of Laton both sides of Kings River and Tulare Lake.
Wik-chum-ne. Both sides of Kaweah River near Lemon Cove; north 4 miles

up Limekill Creek south to Lemon Cove, northeast to Slick Rock below Three Rivers and west 6 miles beyond Woodlake.

Ka-we-ahs. Kaweah River tribe between Tadumne and Wikchumne. Near Visalia.

Ta-dum-ne. Originally at Visalia. North of Visalia, north side Kaweah River.

Choo-nut (Chu-nut). East of Tulare Lake, north of Tule River. Fisher's Ranch.

Choi-nook (Cho-nook) (Choo-e-nuk = Wo-da-she). South of Kaweah River, south of Visalia; Farmersville.

Yo-kol (Yo-o-kul, Yo-a-kud-dy). South of Wikchumne, north of Yowlanche. Kowohl Creek country.

Yow-lan-che. Held North and South Forks of Tule River from high mountains down to or a little below the edge of the foothills, nearly or quite to Porterville and Lindsay.

Ko-yet-te (Koy-yet-te). Were on lower Deer Creek and edge of plain--- in other words in the foothills below the Pahn-ka-la-che.

Pal-low-yam-me. Headquarters apparently Poso Flat whence they extended both north and south along Poso Creek, reaching southerly to the Bakersfield Plain only a few miles northwest of Bakersfield. On the east they claimed the west slope of Greenhorn Mts. (the east slope of which belonged to the Too-bot-e-lob-e-lay).

Wo-wul. Tribe east side Tulare Lake.

Yow-el-man-ne. Their territory extended from mountains south of Tejon northerly to a little north of Bakersfield. Both sides of Kern River north of Bakersfield.

Tin-lin-ne. West of Bakersfield, may have been at Goose Lake.

Too-lol-min. Kern River and Buena Vista Lakes.

Ye-wum-ne. (Pah-ah-se). On a lake east of Taft (Buena Vista?) Band?

Ham-met-wel-le. South of Bakersfield, north of Too-lol-min.

Tu-lum-ne. West of Ham-met-wel-le.

YUKEAN

Northwestern or Coast
- Oo-ko-ton-til-kah

Round Valley
- Oo-kum-nom
- Kah-shut-sit-nu

Upper South Eel River
- Hootch-nom
- Wet-oo-kum-nom
- On-kal-oo-kum-nom

Southern
- Mi-yahk-mah
- Lil-lak

NORTHWESTERN or COAST

Oo-ko-ton-til-kah - Along coast from Usal on north to Tenmile River on south, east to South Fork Eel River including Jackson Valley. South boundary Tenmile Creek and east half way between Jackson and Sherwood Valleys.

ROUND VALLEY

Oo-kum-nom - All of Round Valley and easterly to crest of high mountains between Sacramento River and Eel River drainages and south along this crest. South boundary Middle Fork Eel River and its large tributary, Elk Creek, and east to crest.

Kah-shut- sit-nu - From Bell Springs Station on north, south in mountains on both sides Eel River to Burger Creek on west side and to Middle Eel River on east. On west, crest of ridge immediately east of Long Valley---east to western border of Round Valley.

UPPER SOUTH EEL

Hootch-nom - including Tah-too or Nar-ko-po-mah (Dutch Henry Creek, Longvale Creek, Outlet Creek and Eel River to Dos Rios); Wet-oo-kum-nom (Eden Valley band---north to Middle Fork Eel). North and northeast voundary: Burger Creek, Dos Rios, south side Middle Eel River to Elk Creek and up Elk Creek to source in Hull and Sanhedrin Mts., hence south (passing west of Hullville) to surround great bend of South Eel. West boundary: from head of Burger Creek south along divide between Long Valley and Eel River and between Long Valley Creek and Deep Creek to near Arnold---thence southeast to and along Tomki Creek. South boundary: Tomki Creek and divide just south of Big Bend Eel River (north of Potter Valley).

On-kal-oo-kum-nom - band in Gravelly Valley (near Hullville)---west of Hootchnom and south and east boundary contain drainage of Rice Fork. East boundary is divide between drainage of Eel River and Sacramento River. North boundary is southern boundary of Oo-kum-nom.

SOUTHERN

Mi-yahk-mah - northwest boundary is Big and Little Sulphur Creeks and north boundary extends east past Cobb Mt., thence southeast to include all the Miyakma Range from Cobb Mt. past Mt. St. Helena and Howell Mt. (passing a few miles south of Middletown) to east of Yountville in Napa Valley. In the northwest from the head of Little Sulphur Creek, the boundary goes west crossing Russian River south within a mile of Chianti and west to include the top of the ridge west of Alexander Valley---thence southeast along ridge to opposite

Lytton---hence east to Russian River, following it to southeast corner Big Loop (junction McDonald Creek) then south-easterly to west of Yountville; thus including Alexander Valley on Russian River, Knights Valley and part of Napa Valley.

Mi-yahk-ma bands:

Mishawel - Alexander Valley

Moo-tistool - Knights Valley (part of Napa Miyahkma)

Mi-yahkmah - Napa Valley

Lil-lak - Small band on south side Clear Lake at mouth of Cold Creek---east to Mt. Konokti---westerly to Kelsey Creek---extends south about 6 miles.

YUMAN

Stock in 2 main divisions. The larger extends in a broad band along the Mexican border from the Pacific to the Colorado River. The smaller division is to the north along the Colorado River in the vicinity of Needles where it also extends into Arizona.

The northern boundary of the main division extends from the Pacific Ocean at the mouth of San Marcos Creek easterly along this creek and Santa Isabel Creek, then north to include the Mesa Grande region and southern part of Henshaw Reservoir, hence south to and along San Felipe Creek, east to take in southern border of Salton Sea and easterly along Arroyo Seco to the Colorado River.

Mohave. The tribe occupying the region around the big bend of the Colorado near Needles.

Kam-me-i. Large tribe from the Pacific east at least as far as the Alamo River Region. Takes in Imperial Valley and southern part of Salton Sea.

Tis-se-pah. Band of the Kam-me-i in the north bulge of the Kammei from Santa Isabel River and Julian north.

Yu-mah. Tribe in the south eastern corner of California in the big bend of the Colorado and westerly.

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VOLUME 78, NUMBER 3

E. H. Harriman Fund

THE CLASSIFICATION AND DISTRIBUTION OF THE PIT RIVER INDIAN TRIBES OF CALIFORNIA

BY
C. HART MERRIAM, M. D



(PUBLICATION 2874)

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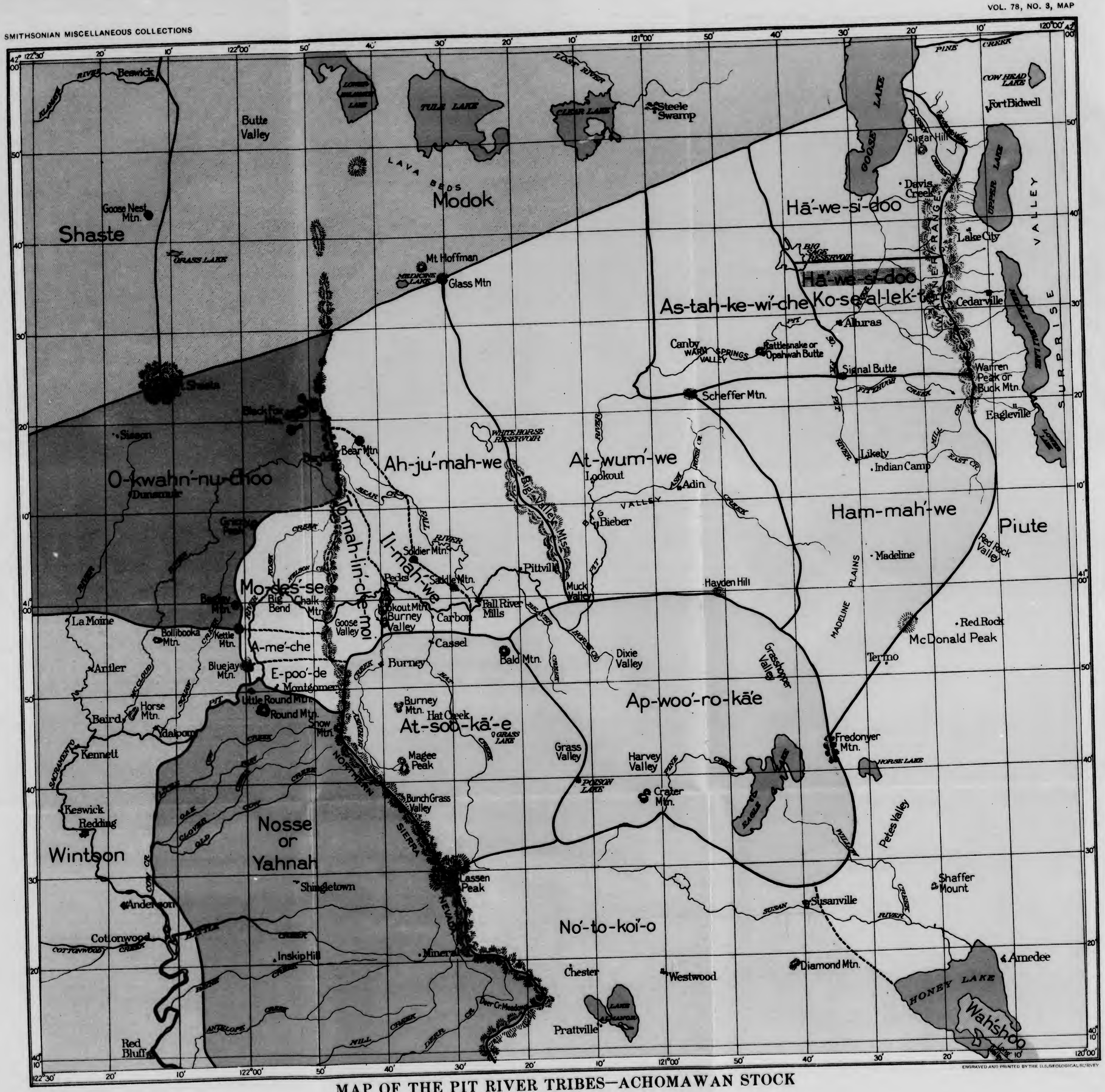
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MAP OF THE PIT RIVER TRIBES—ACHOMAWAN STOCK

By C. Hart Merriam

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1926

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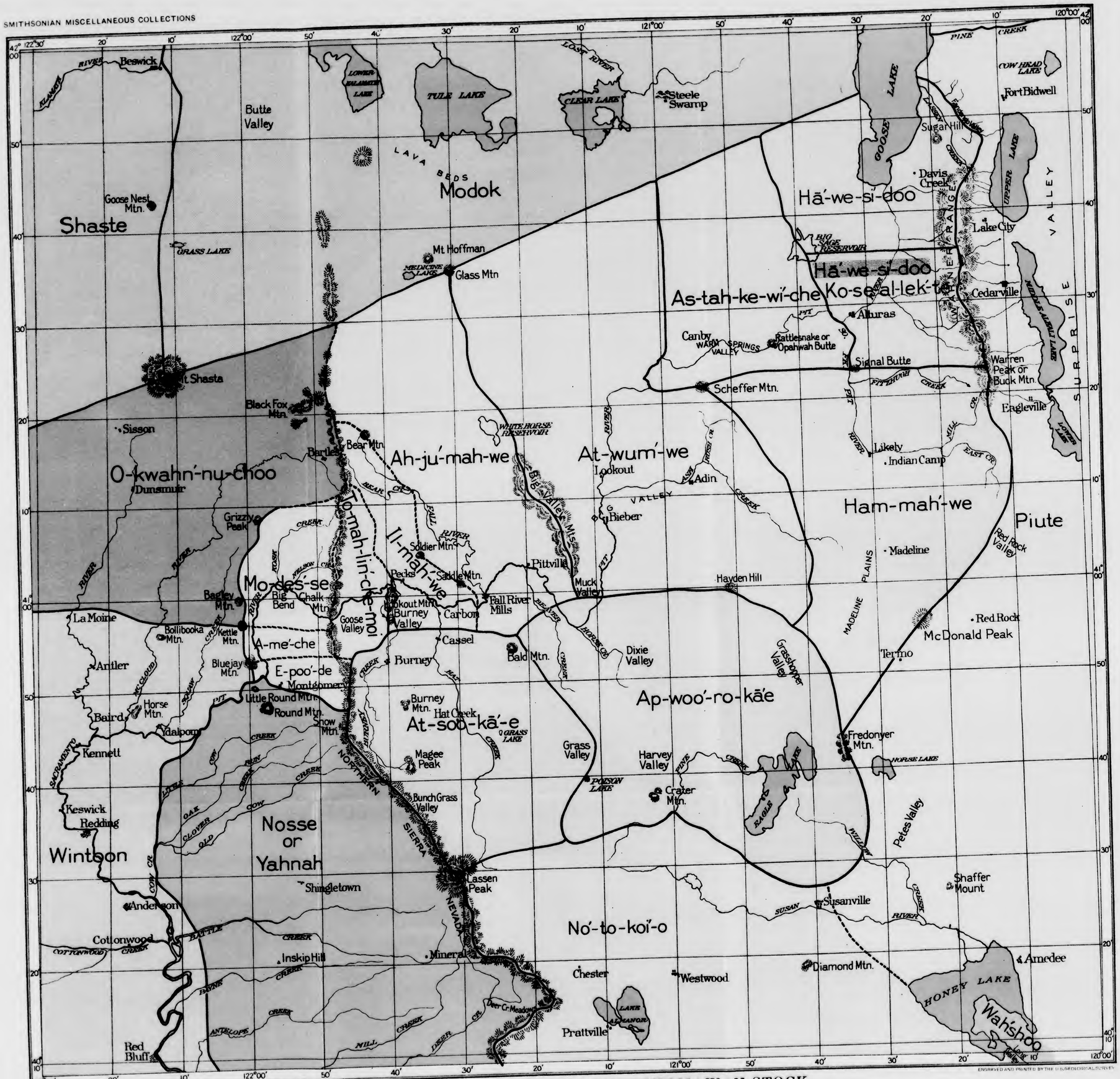
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Word borrowings from
Names given by Jā'-mu
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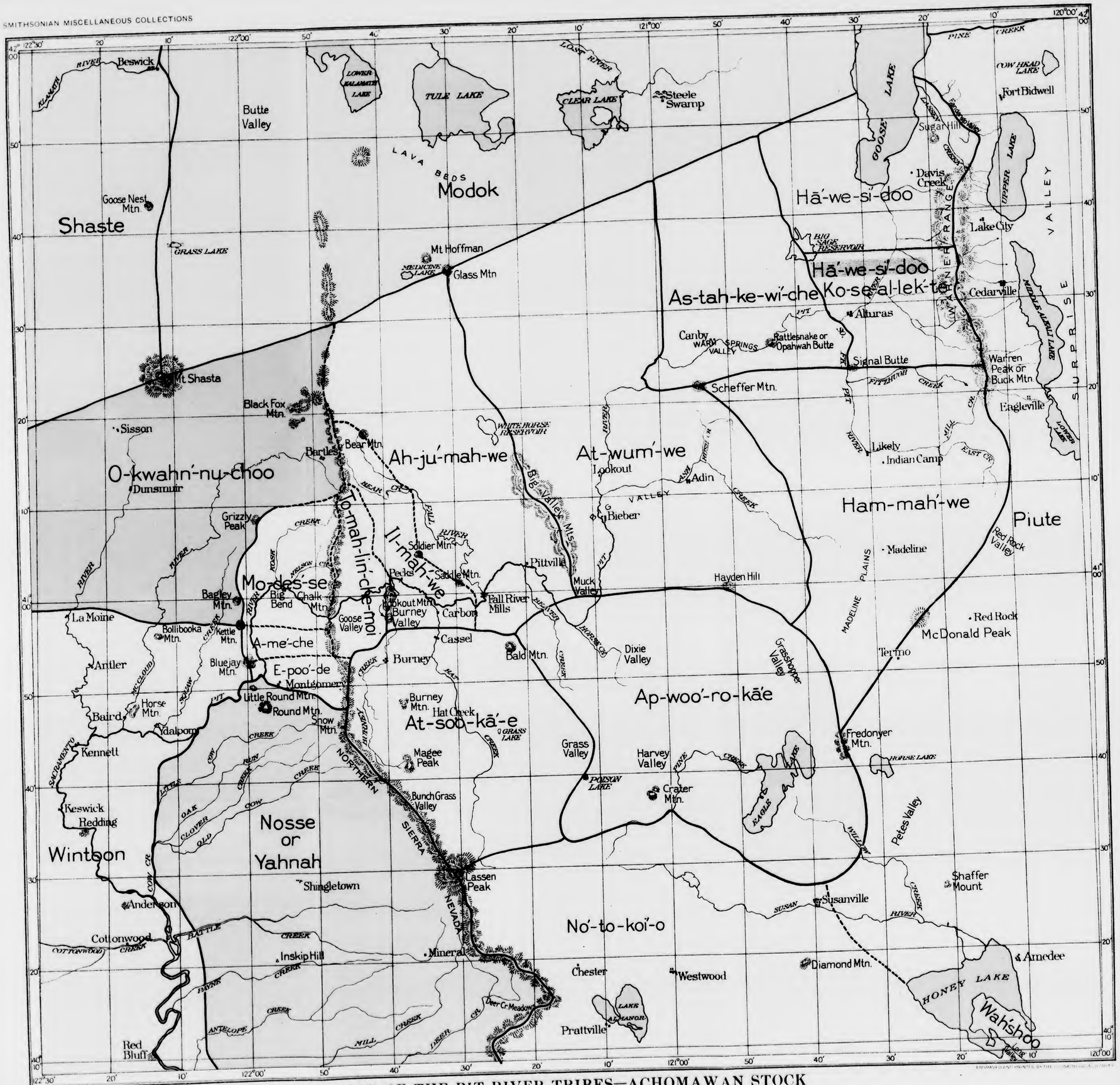
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Bear Mtn.
Barlee
O-kwahn'-nu-choo
Grizzly Peak
Bagley Mtn.
La Moine
Bollibooka Mtn.
Kettle Mtn.
Antler
Bluejay Mtn.
Baird
Horse Mtn.
Ydalpom
Kennett
Keswick
Redding
Wintoon
Cottonwood
Anderson
Red Bluff
Modok
LAVA BEDS
TULE LAKE
LOWER KLAMATH LAKE
CLEAR LAKE
LOST RIVER
Steele Swamp
Mt Hoffman
MEDICINE LAKES
Glass Mtn
WHITE HORSE RESERVOIR
Ah-ju'-mah-we
Mo-des'-se
Big Bend
Chalk Mtn.
Goose Valley
Soldier Mtn.
Pecks
Saddle Mtn.
Pittville
Muck Valley
Hayden Hill
Lookout Mtn.
Burney Valley
Carbon
Fall River Mills
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E-poo'-de
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Snow Mtn.
Cassel
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Hat Creek
At-soo-kā'-e
GRASS LAKE
Magee Peak
Bunch Grass Valley
Nosse or Yahnah
Shingletown
Inskip Hill
Mineral
Lassen Peak
SIERRA NEVADA
Deer Cr. Meadow
Prattville
LAKE ALMANOR
Chester
Westwood
No'-to-koï'-o
Diamond Mtn.
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HONEY LAKE
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Dixie Valley
Grasshopper Valley
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MADELINE PLAINS
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Termo
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McDonald Peak
Ap-woo'-ro-kā'e
Grass Valley
Harvey Valley
POISON LAKE
Crater Mtn.
Fredonyer Mtn.
HORSE LAKE
EAGLE LAKE
Petes Valley
Shaffer Mount
Hā'-we-si'-doo
Davis Creek
Sugar Hill
GOOSE LAKE
FORT BIDWELL
COW HEAD LAKE
PINE CREEK
UPPER LAKE
Lake City
BIG SAGE RESERVOIR
Hā'-we-si-doo
As-tah-ke-wi'-che
Ko-se-al-lek'-tē
Cedarville
Alturas
Canby
WARM SPRINGS VALLEY
Rattlesnake or Opahwah Butte
Signal Butte
Scheffer Mtn.
Warren Peak or Buck Mtn.
Eagleville
Likely
Indian Camp
SURPRISE VALLEY
MODOC LAVA BEDS
LOWER LAKE
Sacramento River
Pit River
Fall River
Hat Creek
Burney Creek
Goose Valley Creek
Dixie Valley Creek
Susan River
Honey Lake
Eagle Lake
Willow Creek
Pine Creek
Fitzhugh Creek
Horse Lake
Grass Lake
Poison Lake
Lake Almanor
Deer Cr. Meadow
Cottonwood Creek
Battle Creek
Cow Creek
Clover Creek
Oak Run Creek
Old Cr.
Little Cow Creek
Little Sacramento River
Bend
Antelope Creek
Deer Creek
Mill Creek
Inskip Hill
Shingletown
Anderson
Cottonwood
Keswick
Redding
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Keswick
Redding
Red Bluff
Anderson
Cottonwood
Shingletown
Inskip Hill
Mineral
Lassen Peak
Bunch Grass Valley
Magee Peak
Burney Mtn.
Hat Creek
Snow Mtn.
Round Mtn.
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Montgomery
Dunsmuir
Sisson
Mt Shasta
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Bear Mtn.
Barlee
Grizzly Peak
Goose Nest Mtn.
Glass Mtn
Mt Hoffman
Davis Creek
Sugar Hill
Lake City
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THE CLASSIFICATIO
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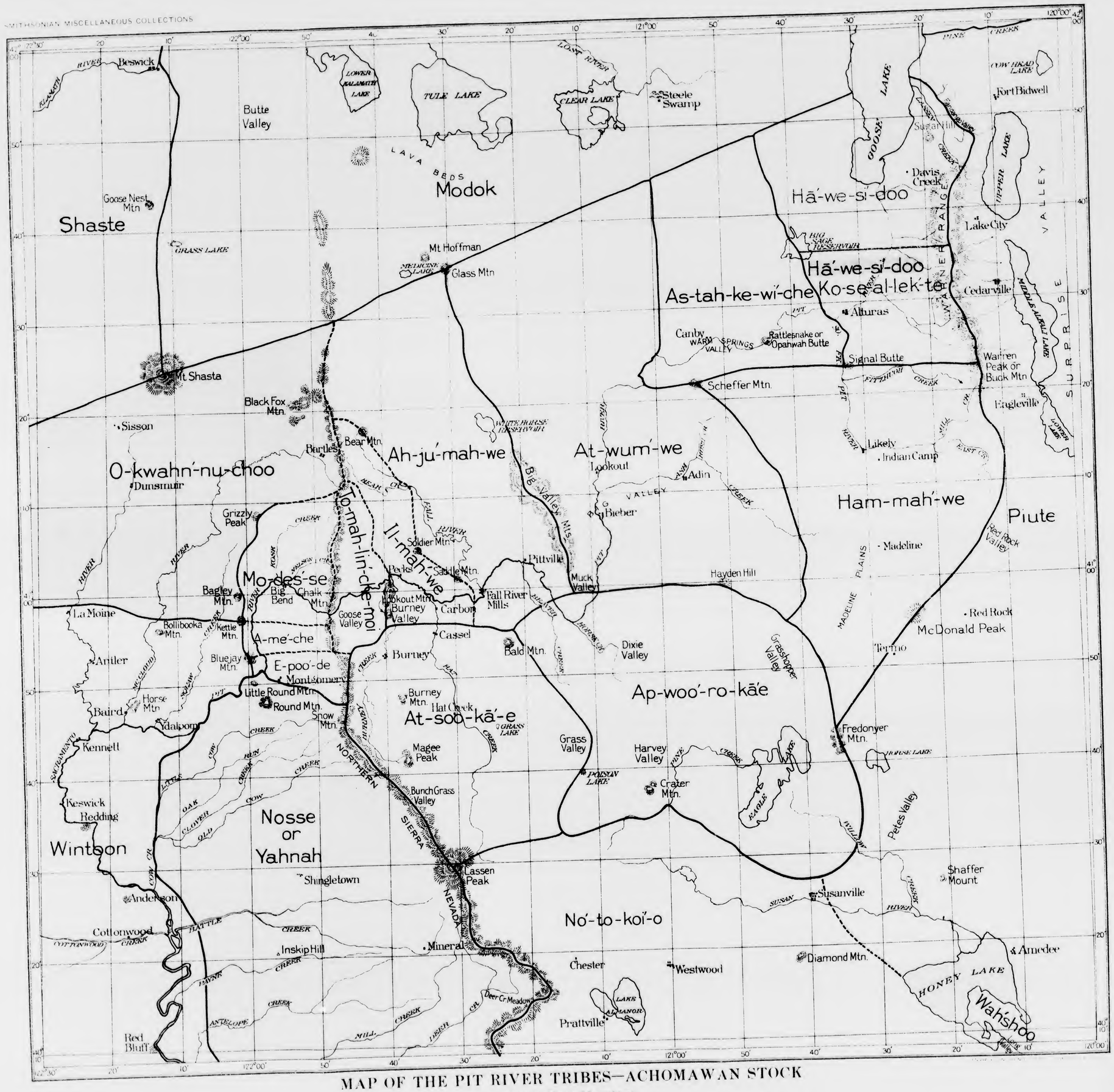
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Modok
Hā'-we-si'-doo
Hā'-we-si'-doo
Ko-se'-al-lek'-ter
As-tah-ke-wi'-che
O-kwahn'-nu-choo
Ah-ju'-mah-we
At-wum'-we
Ham-mah'-we
Piute
Mo-des'-se
To-mah-lin'-che-mol
Il-mah'-we
A-me'-che
E-poo'-de
Ap-woo'-ro-kā'e
At-soo-kā'-e
Nosse
or
Yahnah
Wintoon
No'-to-koi'-o
Wah'shoo
Butte Valley
Beswick
Goose Nest Mtn
Mt Hoffman
Glass Mtn
Mt Shasta
Black Fox Mtn.
Sisson
Dunsmuir
Bear Mtn.
Burtles
Grizzly Peak
Soldier Mtn.
Pittville
Saddle Mtn.
Fall River Mills
Carbon
Burney
Cassel
Bald Mtn.
Dixie Valley
Hayden Hill
Muck Valley
Madeline
Red Rock
McDonald Peak
Termo
Lake City
Davis Creek
Sugar Hill
Fort Bidwell
Cedarville
Alturas
Canby
Rattlesnake or Opahwah Butte
Signal Butte
Warren Peak or Buck Mtn
Scheffer Mtn.
Likely
Indian Camp
Adin
Bieber
Lookout
Engleville
Fredonyer Mtn.
Harvey Valley
Grass Valley
Crater Mtn.
Poison Lake
Bunch Grass Valley
Magee Peak
Hat Creek
Burney Mtn.
Snow Mtn.
Round Mtn.
Little Round Mtn.
Lassen Peak
Shingletown
Mineral
Inskip Hill
Chester
Westwood
Diamond Mtn.
Susanville
Shaffer Mount
Amedee
Prattville
Lake Almanor
Deer Cr Meadow
Pete's Valley
Red Rock Valley
Grasshopper Valley
Madeline Plains
Honey Lake
Horse Lake
Eagle Lake
Lower Lake
Middle Alkali Lake
Upper Lake
Goose Lake
Tule Lake
Lower Klamath Lake
Clear Lake
Steele Swamp
Lava Beds
Grass Lake
Medicine Lake
White Horse Reservoir
Big Valley Mts.
Surprise Valley
Warner Range
Sierra Nevada
Northern
Redwood
Bagley Mtn.
Big Bend
Chalk Mtn.
Goose Valley
Lookout Mtn.
Burney Valley
Bollibooka Mtn.
Kettle Mtn.
La Moine
Bluejay Mtn.
Antler
Baird
Horse Mtn
Ydalpom
Kennett
Keswick
Redding
Anderson
Cottonwood
Red Bluff
Big Valley
Pine Creek
Cow Head Lake
Upper Lake
Fitzhugh Creek
Susan River
Honey Lake
Lake Almanor
Sacramento
McCloud
Pit
Feather
Cow
Clover
Oak
Battle
Antelope
Mill
Deer
Hulbert
Rush
Rose
Nelson
Lassen
Goose
Fall
Hot Springs Valley
Warm Springs Valley
Big Sage Reservoir
Madeline Plains
Grass Lake
Poison Lake
Eagle Lake
Horse Lake
Honey Lake
Lake Almanor
Upper Lake
Lower Lake
Middle Alkali Lake
Surprise Valley
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Redwood
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Goose Lake
Cow Head Lake
Pine Creek
Fitzhugh Creek
Susan River
Hot Springs Valley
Warm Springs Valley
Big Sage Reservoir
Madeline Plains
Grasshopper Valley
Pete's Valley
Red Rock Valley



THE CLASSIFICATION AND DISTRIBUTION OF THE PIT RIVER INDIAN TRIBES OF CALIFORNIA

By C. HART MERRIAM

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INTRODUCTION

The present paper embodies some of the results of field work among the Pit River tribes begun in 1907 and continued at intervals for 20 years. From 1887 to 1910 the work with Indians was incidental to zoological and botanical studies conducted while mapping the Life Zones for the U. S. Biological Survey, but since 1910 it has

been continued under a special fund contributed by Mrs. E. H. Harriman for my investigations as research associate under the Smithsonian Institution.

The lamentable dying off of the old people, in many cases the last survivors of tribes on the verge of extinction, is a matter of grave concern and has seemed to demand the stressing of this work in advance of everything else—for the gathering of vanishing data is a duty we must all recognize.

The material here published relates to the classification and distribution of the Pit River tribes. The results in general anthropology, mythology, ethnozoology and ethnobotany are reserved for later communications.

My work in anthropology has been done *not* for the ultra specialist in linguistics, but for the average educated American who wants to learn about our aboriginal inhabitants. The alphabet employed therefore gives the usual sounds of the letters in the English alphabet. The only addition is the super ^{ch} to denote the sound of *ch* in the German *buch*—a sound lacking in English but common in many Indian languages.

Disquieting special and abnormal combinations and usages—such as *c* for *sh* [spelling shut, *cut*] ; *c* for *th* [spelling that, *cat*] ; *tc* for *ch* [spelling church, *tchurtch*] ; *s* for *sh* [spelling sham, *sam*] ; *ts* for *s* [spelling sad, *tsad*] ; *dj* for *j* [spelling bluejay, *bludjay*] ; *au* for *ow* [spelling how, *hau*] ; *x* for aspirated *h* or *k*, and so on—have not been adopted.

In writing Indian words many anthropologists are opposed to the use of the hyphen. Thus, no less an authority than Roland Dixon, in reviewing a scholarly contribution to the ethnology of California, states: "The advisability of such extensive hyphenation as is here used is open to question, and it is to be hoped that in further publications the forms will be given without this unnatural separation, convenient though it may be in some ways." (*Am. Anthropologist*, Vol. 6, p. 715, 1904.)

I am of the opposite view, believing that the liberal employment of the hyphen in the separation of syllables is most helpful both to the transcriber and the student.

Many of the names used by the several tribes for neighboring tribes are the place names of the localities where the principal or 'ruling' villages were situated—and in more than one case the village bore the same name. They are here recorded as spoken, although it should be kept in mind that when properly used in the tribal sense, the terminal *le, me, se, te, we, ye,* or *che,* or at least *e,* should be added.

In the lists of names of the tribes it often happens that several spellings are given for the same name. This means that different members of the tribe have given variations or different pronunciations.

The information here presented has been obtained at different times from a number of Pit River Indians of different tribes. Several of the informants are no longer living. Those who have helped most are Istet Woiche (known to the whites as William Hulsey), leader of the *Mo-des'-se;* Samuel and Robin Spring, *As-tah-ke-wī'-che;* Robert Rivis and Harry Wilson, *Ap-woo'-ro-kā'e;* Jack Williams (chief), Sam Steel and old Pete, *Ham-mah'-we;* Harry George (chief) and old Billy Quinn and wife, *At-wum'-we;* Davis Mike and wife, *Ă-choo'-mah'-we*. Much of the *Ă-choo'-mah'-we* material was obtained 20 years ago.

The accompanying map (frontispiece) shows the distribution of both groups of Pit River tribes (*Achomaw'-an* and *Atsook'-an* Families) and also the contiguous parts of the ranges of all the surrounding tribes.

Failure to receive proof of the map necessitated a correction of the position of the tribal name *Hā-we-si'-doo* after the map had been printed, and prevented changing the color of the *Yah'nah* area, which too closely resembles that of the adjoining *At-soo-kā'-e* tribe.

My daughter, Zenaida Merriam, who for years has accompanied me in my fieldwork among California Indians, has rendered efficient help in the preparation and proof reading of the present paper.

C. HART MERRIAM.

October, 1926.

THE PIT RIVER TRIBES OF CALIFORNIA—ACHOMAWAN STOCK

GENERAL DISTRIBUTION

The Pit River tribes dwell in the northeastern corner of California from the Big Bend of Pit River and Montgomery Creek easterly to Goose Lake and the Warner Range, where they reach within 10 or 15 miles of the Nevada line, and within 6 or 7 miles of the Oregon line.

On the west they occupy both slopes of the heavily forested northern extension of the Sierra Nevada, spreading thence easterly over the broken lava country and open deserts of the western part of the Great Basin area—though by the accident of the present course of Pit River,

which cuts deep canyons through the mountains, some of their lands now drain into the interior of California.

The earliest name I have seen for the Pit River Indians is "*Palaihnih* or *Palaiks*," published without enlightening information by Horatio Hale in 1846 (*Ethnography of the Wilkes Exploring Expedition,* pp. 218, 569, 1846).[1] The term was adopted by Gallatin (1848), Latham (1850, 1854, and 1860), Berghaus (1852), Ludewig (1858), and others, and has been recently revived by Kroeber (*Handbook Inds. Calif.,* p. 282, 1925).

The term *Achomawe,* now in general use, seems to have been introduced by Stephen Powers in 1874 (*Overland Monthly,* Vol. 12, pp. 412-415, May, 1874) and quickly superseded "Palaihnih or Palaiks." With variations in spelling it was again used by Powers in 1877, and accepted by Yarrow (1881), Mallery (1881), Curtin MS (1889), Powell (1891), *Handbook Am. Inds.* (1907), Dixon (1908), Chamberlin (1910), Kroeber (1925) and other present day writers.

While for a number of years the tribes under consideration were commonly referred to collectively as constituting the *Achomawan Stock,* and later as the *Shasta-Achomawi* [still later reduced to Shastan], it should be borne in mind that the word Achomawe is *not* in use among themselves except in the form *Ah-choo'-mah'-we* (or *Ă-ju'-mah-we*), the specific name of one of the tribes—the one in Fall River Valley. They have no collective or general name for themselves.

It should be borne in mind also that the Pit River group is by no means homogeneous, the component tribes speaking two very distinct languages, as pointed out by Dixon in 1907,[2] and emphasized by my much more extensive vocabularies. I regard the differences as of Family rank.

CLASSIFICATION

The term *Family,* according to my ideas of classification, is of distinctly lower rank than *Stock;* a Stock may include several very distinct families. Twenty years ago, when discussing the use of these terms, I said:

> Ethnologists use the terms "stock" and "family" interchangeably, regarding them as synonymous, and drop at once from stock to tribe, giving no heed to divisions of intermediate rank. And if evidence of relationship, however remote, is detected between two or more stocks the practice is to merge such stocks under a common name and pool the contained tribes—as if the aims of science were served by the abolition of group names and by mixing together in a common jumble a rabble of tribes of diverse relationships! (*Am. Anthropologist,* vol. 9, No. 2, p. 340, April–June, 1907.)

[1] Apparently from the Klamath word *p'laikni,* meaning from above, or upper country, applied to members of their own tribe on Sprague River.—Gatschet, *Klamath Dictionary,* p. 269, 1890.

[2] The Shasta-Achomawi: A new linguistic stock, with four new dialects.—Amer. Anthrop., Vol. 7, No. 2, pp. 215-216, April-June, 1907.

In the case of the Indians now under consideration, I deem it a mistake to stretch the *Shastan Stock*—as has been done by Dixon and Kroeber—by referring to it such strikingly unlike tribes.

The Pit River tribes, as already stated, fall naturally into two widely different groups—a northern and a southern. Of these tribes, nine speak slightly variant dialects of the northern group—which may be called *Achoomah'-an;* while only two speak similarly variant dialects of the southern group—which may be called *Atsookā'-an.* The names of the nine *Ăchoomah'-an* tribes (from west to east) are: Mo-des'-se, To-mal-lin'-che-moi', Il-mah'-we, Ă-choo'-mah'-we, At-wum'-we, As-tah-ke-wi'-che, Hā'-we-si'-doo, Ko'-se-al-lek'-tĕ, and Ham-mah'-we. The names of the two *Atsookā'-an* tribes are At-soo-kā'-e and Ap-woo'-ro-kā'e.

The classification here suggested may be readily seen from the following table:

CLASSIFICATION OF THE ACHOMAWAN STOCK

STOCK	FAMILY	TRIBE
Achomawan	Ăchoomah'-an	Ă-choo'-mah'-we
		As-tah-ke-wi'-che
		At-wum'-we
		Ham-mah'-we
		Hā'-we-si'-doo
		Il-mah'-we
		Ko-se-al-lek'-tĕ
		Mo-des'-se
		To-mal-lin'-che-moi'
	Atsookā'-an	At-soo-kā'-e
		Ap-woo'-ro-kā'e

COMPARATIVE VOCABULARIES OF THE ACHOOMAH'-AN AND ATSOOKĂ'-AN LANGUAGES

An examination of the accompanying vocabularies, arranged to exhibit in parallel columns the differences and similarities of the languages of the two sets of tribes, will suffice to show the grounds on which I have elevated the *At-soo-kā'-e* and *Ap-woo'-ro-kāe* tribes to family rank, under the name *Atsookā'-an* Family, thus separating them from the Pit River tribes proper—the *Achoomah'-an* Family.

Among the tribes of each of the two families, many words differ dialectically. Such words are here omitted, the purpose of the accompanying table being to bring out the striking resemblances and differences between the languages of the two groups.

In the case of birds, a number of species are named in imitation of their note or call. Such onomatopoeic names, being essentially the same in all the tribes, are not included in the vocabularies. Omitted names of this kind are:

Sparrow Hawk	Lik'-le'-kah
Raven	Kahk'
Crested Jay	Kahs-kah'-sah
California and Woodhouse Jays	Tsi'-tsi'-ah
Poorwill	Po-luk'
Valley Quail	Sah-kah'-kah

COMPARISON OF WORDS IN ACHOOMAH'-AN AND ATSOOKĀ'-AN LANGUAGES

	Achoomah'-an Tribes	*Atsookā'-an Tribes*
1	Ham-mis	Choo' (or Jew')
2	Hahk'	Ho-ke'
3	Chas'-te	Kis'-ke
4	Hah-tah'-mah	Hahk-kow'
5	Lah'-too	Her-rah'-pah-kin'-nah
6	Mus-oo'-itch	Che-roo-poot chuk'-ke
10	Mah-lo'-se	Chew'-wik-she
People	Is' (or Ēs)	Ow'-tĕ' (How-tĕ')
Man	Yal'-le-yu	Kahs-we-wah'-ho'
Woman	Ah'-me-tā-o-chan	Min-nĕ-re'-char'-rah
Old woman	We-ah-chah'-loo	Pā'-chah hā-char-rah
Father	-nā-chah	-tah'-tah
I	It (or Ēt)	Ahk (or Ok)
You	Me'	Me'-e
Head	Lah	Nah-hah'
Forehead	Ool'	Awch-ah-de'
Eye	Ah'-sah	O'-ye
Nose	Yah-me	Yu'-de
Ear	E-saht'	Ahs-mahk'
Throat	Hal-lōk	E-tsis'
Mouth	Ahp'	Ah-poo'
Lips	Poo'-lip	Poo'-lip
Tongue	Ip-le'	Ah-pă-le'
Neck	Wahp'-te	Oop-ke (or Ōp-ke')
Knee	Kaw-hwi	Bul-lōts
Arm	Lah-pow'	Rah-pow'
Hand	Ēl	Ech-de'
Nails	Al-le-tsah'	Me-choo'-rah

Belly	Pin-nōk'	O'-me'
Chest	Ko-kōs	Too-koo'-rah
Breasts	E-chit	Ah-chis'-kah
Feet	Che'-koi	Chōts'-kĕ'
Skin	Ĕ'-moo	Ĕ-we'
Hair	Te'-ye	War-ri'-ne-kahs'
Teeth	E-chah'	E-tsow'
Bone	Al-lah'-te	Choot'-se'
Tendon	Pim'	E-peu'
Brain	Hem-mal'	Ches'-kah har'-rah
Heart	Hah-dah'-che	Yōp-wi'-ke
Liver	Oo-wā'	Oop'-se
Intestines	Pētch-hol	Pits-hor'-re
Blood	Ah-te	Is'-soo-re
Strong	E-pah'-che	E-pah-ke'
A dance	Tā-hā-kah-le	Yo'-pi'
A song	Dā'-se	Yā'-che'
Rabbitskin blanket	Chal-lo'-kah (or Chĕkah'-te)	Tsah-to'-ro
Moccasins	Kĕ-lah'-lah	Kā'-oo-nar'-rah
Buckskin	Tek-wah'-le	Tips-we'-re
Snowshoes	Tah-pah'-ge	Wir'-re
Shell necklace	Tah-se'-ge	Yo-kĕ-nas'-we'
House	Te-loo'-che	Yow'-te
Ceremonial house	Ahs-choo'-e	Tsum-mah'-hah'
Fire	Mah-lis'	Ah'-hah-we'
Fireplace	To'-ah-ēt	Pah-ye'-tse
Coals	Howk	Chōk'-che'
Smoke	Mah-kets	Rāk'-poo
Fire drill	Tow-wah'-che	Wŏ-te'-kĕr-ras'
Bow	Loo-poo-e'-se	Too-mir-re-ye (To-mid'-ye)
Arrow	Les-tah-ke	Kahp'-ste'
Stone arrow point	Tah-pus'-to-me	Mik'-ke-dĕ'
Quiver	Too-ni'-e	Wits'-tahs'
Sling	Chă-mĕ'-tĕ	Tsā-te'-mah
Digging stick	Kahs'-wah	Hahs'-wah'
Cooking basket	Pah-poo'-gah	Tawch-o-de'
Baby basket	Tōts-chah'-me	Yahch-per-re'
Mortar basket	Kal-lo'-wah (or Kal-loo'-wah)	Ken-no'-wah (or Ken-nah'-ho-wah)
Stone pestle	Ko'-pah	Choo'-poo' (or Tsoo'-poo')
Grinding stone (Metate)	Se'-lah	Chahs-koot (or Tsas-kōt')
Handstone for rubbing	Sah'-wah (or Tsah-wah)	Tsah-wah'
Fish net	E'-kā-low'	E-ke-row'
Meat	Me'-soots'	Ah-soop'

Dried meat	We-soo′-che me′-sootch	Māk-wā ah-soop
Marrow	To-kā′-se	Yo′-kis-se′
Fish	Ahl′	Mah-tse′
Eggs	E-sah′	Ĕ-tsah′
Acorns	Tĕ-tahts	Tah-ke′
Salt	Tēs	Eu′-tĕ (Yu′-tĕ)
Medicine	Ted-dal′-waht-kă	Che-was′-so′-hes
Tobacco	Oop′	O-pe′
Pipe	Skōt′	Skot′
Good	Too′-se	Woo-si′
Bad	Al-lă-ho′-koi-e	Sow-kah
Lake	Loo′-poo	Poo-wow′
Water	Ahs′	Ah-che′
A spring	Sap′-te	Pah′-poo-tse
Mountain	Ah′-ko	Ah-hă-o′
Valley	At-wum′	Ahk-win′-ki
Road or trail	It-tā-oo	Ah-koo′-roo-e′
Rock (stone)	Al-lis′-te	Noo′-yah-hĕ
Sand	Tahs (or Tas)	Tis′
Mud	Ah-moo′-yah	Ah-moo′-yah
Fog	Ah-too′-mum	Wĕt-să-be′mits
Rain	Ahs-che (Tas′-che)	Koi-yit′ (Ki-ye-te′)
Snow	Te′	E′-te′
Ice	Lah′-kahts	Pah-too-re′
Wind	Tā-ho′-me	We′-so′ (Ye′-soo)
Summer	Ah′-loo′-e	Ahp-noo′-e
Winter	Ahs-choo′-e	Ahs-choo′-e
Hot	Ahs-stah′-ke	Pā-o-kah-tah′-we
Cold	Ahs-tā-yu	Yes′-ko-pah′-we
Yesterday	Me′-chim	Oos′-pe′
Today	Bah′-lah	Pin′-ne-kah′-se
Tomorrow	Lo′-ko-me′	Lōk-mah′-se
Daytime	Mah-tik′-chak	Ah-se′-ye
Night	Mah-hek′-chah	Ah-pā′-nah
Now	Pahl′-mus and Wā	Kā-nē′-kah (or Ken′-ne-kah)
Not yet	Nahm′-yu-we	Ow-ko′-ŏ′ (or Ah-ko′-ŏ′)
Long ago	Ĕs-kah′-ne′-tse	Pah-lahk′-me (or Bel-lok′-mim)
Sun	Chool′	Tsun′-ne-oo′
Lightning	Tid′-dah-lum′-che	Pah-loop-lahk′
Clouds	Ah-loo′	Nah′-mis-to′-che
Shade	Wā′-lah	Mahs-ke′
Many (plenty)	Kahm (Kah′-me)	Tsah-ko′
Big	Wah-wah′	E′-te-ke
Little	Chawk′-chă	E-win′-ke

High	Hā′-wis	Choo-pow′-al-lĕ (E′-mar-rah′)
Low (or down)	Chōk-chahk-chook-che	Ă-po-tah (Ow-oo-tā′)
Long	Wah′-wahk choo′-che	Choo-pow′-al-lĕ
Short	Chōk-chah-kah′-de	E-wĕ-kah′-lĕ (E-win′-kah-lĕ)
Straight	Ets-poo′-e	Ĕ′ts-pĕh′
Crooked	E-ke′-le	Pāt-kĕ-le′
Middle	E-se′ (Is-se′)	Choo′-se
Full	Ah^{ch}-too-ge	O-pā′
Where	Chah′-wah	Ah′-ke′
Here	Pe′-wah	Kah′-ke
There	Hook-yĕ′ (Gook-yĕ)	Koot-skah′
Grizzly Bear	Woi′ (Woi^{ch})	Be′-re-ke (Pe′-re-ke)
Black Bear	Wah-he′-mah	We′-ke-rits′
Mountain Lion	Dah-chah′-lah (Tah-tsah′-lah)	Wă-rahk′-mit-tah′
Bobcat	La-tsah′-le (Nā′-tsah-le)	O-de-ahs′-we
Coyote	Jā′-mool	Mah′-ke-tah′
Big Wolf	Tse′-moo	Mi-yah′-ke
Otter	Hah′-seu	Ser-ruk′-kă-se
Big Skunk	Hah yen′-nah	Hah yen′-nah
Little Spotted Skunk	Sen-net′-ke	Sen-not′-kah
Badger	Hahk′	Wĕ′-he-yah
Mink	Choo-pah′	Yut-poo′-re-yu
Weasel	Yahs′	Nim′-che-ge (Noo′-che-ge)
Mole	Wahl′-lakh-moo′-sah	Pis-tik′
Elk	Bow	We-did′-e-ke (Wă-re′-rik-ke)
Deer	To′-se (Do′-se)	Mah′-koo
Antelope	Chā-kah-kow′-we	Wahs′-te
Bighorn (Mt. Sheep)	Lah-mah′-te	Wim′-mĕ-ke
Beaver	Pōm (Poom)	Hah-yah′-dah
Ground Hog (Marmot)	Ah-mahl′	Po-ye′-ke
Gray Ground Squirrel	Ah-chaht′	Het′-war′-ruk
Gray Tree Squirrel	To-wah′-te	Wahs′-war′-re
Chipmunk	To-kis′	Tsoot-wi′-ah
Pocket Gopher	Is-taht′	O-yā′-he (Yam-yā′-tsah)
Kangaroo Rat	Te-noon′-dah	Tis-wah-dā′-de
White-footed Mouse	Yā-ne′-nah	Tsoom′-se
Wood Rat (round tail)	Tah′-me-yoos′	Tōk-pā-dah
Cottontail	Hah-waht′	Dā′-buk-ke
White-tail Jackrabbit	Waht′-waht	Pah-koo′-rah
Tail	E-pe′	Tip′-poo-wer′-re (Tĕp-hwe′-re)

Horns or Antlers	Poo′-wah	We′-pah-ke
Excrement	Ahp′-se	Wĕ′-ke
Hole or Burrow	Woos′-che	O′-ye
Golden Eagle	Low-we′-chah	Pit′-we (Ēt′-we)
Bald Eagle	Hem-mah′-lah	Pot-pe-did′-de
Red-tail Hawk	Mah-tit′-ke	Tis′-so-tah
Fish Hawk	Poo′-tis	Tōk-tōk′-is-se
California Condor	Ahm′-pin-ne	Oom′-pin-ne
Turkey Buzzard	Noots′-ke	Chah′-te (Tsah′-te)
Great Horned Owl	Chum-mah-hah′-loo	Soo′-kah-how
Crow	Ah-we′-chah	Ah-i′-e-se
Blue Grouse	Tam-moom	Wā′-mah-hi′-wah
Mountain Quail	To-ahk′	Toi-toi′-se
Meadowlark	Ham′-me-choon′-tah	Tēts′-ko-lah′
Nighthawk	Pĕ-sek′	Se′-yu-tahk
Kingfisher	Cho′-lo-ah′-mah	Kil′-lĕ-sis′-se′ (Ker′-re-sis′-se)
Pileated Woodpecker	Mahk-mah′-kah	Waht-tah-di-wah
Lewis Woodpecker	Dă (Tĕ)	Chew′-che-wah′
Hummingbird	Chā-pah′-sah	Pă-tsoos′
Pelican	Mah-mil′	Mah-me′-dah
Great Blue Heron	Pel-lah-kes′	Pel-lah-kās′
Mudhen	Al-loo-tsōk	Al-loo′-chuk
Birds (all kinds)	Che′-kah	Che′-kah
Eggs	E′-sah′	Ē′-chah
Feathers	Taw-hā	Ē-top′
Rattlesnake	How′-tah (Hoo′-tah)	Ahs-cho′-me
Gartersnake	Ho-mā′	Hel′-lo-ki′-wah
Scaly Lizard (Sceloporus)	Chā′-hā-nahts	Sik′-tan-nah′
Turtle	Hah′-pits	Ah′-pits
Fish	Ahl′	Mahk′-tse
Salmon	Ahl-lis′	Ah′-nē
Trout	Sal′-le-pi′	Naht′-tă-ye
Sucker	Laht-hā	Bik′-ye
Dragon Fly	Hal-loo′-mah (Hal-le-yoom′)	Chets′-koo-mah
Butterfly	Wahl-wahl′-lah	Top′-lah-lah (Hah′-lah-lah′)
Mosquito	Al-le-hah	Po-ri′-wah
Flea	Ah-che-tsah′	Che-kah-pĕ′-re
Yellowjacket	Chā′-yu	Mo-mo-mis′-e-se
Spider	Chah-hah′	Wek-mah′
Douglas Spruce	Lah-so′	Mah′-tis ōp
Juniper	Ko′-se-mel′-lo	Mah′-hah ōb
Incense Cedar	Lah-too′	Nah-tōb
Yew	Mus-swe′-lo	Paht-soo′-ye

Black Oak	Tat′-tah-cho′	Tah′-ke ōb
Mountain Mahogany	Choos-leō	Pah′-he-bah ōb
Elder	Hal′-le	Po′-raw-ko′-bah ōb
Manzanita	Pat-choi′-yo	Wā-yar ōb
Wild Plum	Paht-te′-lo	Paht-kōb
Chokecherry	Poo-le-lo′ (Bul-le-lo′)	Choo′-e-wup ōb
Serviceberry	Pe′-tah-lo	Pāk-ne-kōb
Sagebrush	Pah′-tah	Ko-pōp ōb
Big Round Tule	Aht′	Wahm′ ōb
Flat Tule (Cattail)	Poo-sahk′	Keu-să-rōb
Grass	Has′-te	Kah-se′-re
Flower	Ah-mahl′	New′-ye-ne
Leaf	Ah-tah′-pah	Lah-tahb′
Root	Wah-too′	Wah-too′
Tree	Ah-soo′	Ahts′-we′

THE HIGH AND LOW LANGUAGES

Attention should be called to the interesting fact that in addition to the language of the common people, there is a *"high language,"* spoken by the chiefs, medicine men, and other leaders. I have found *"high languages"* also among the *Me′-wuk* and a few other tribes; they were not understood by the common people. Such languages are worthy of special investigation as likely to throw light on ancient relationships.

In the case of the Pit River Indians, thirty-four words of the "high language" of the *Mo-des′-se* were given me by *Istit Woiche,* venerable leader of that tribe. No special effort was made to obtain them—they were given incidentally and always mentioned as *"high words"* to distinguish them from the common words, called by him "low words." These are brought together in the following table. Doubtless many more might be secured.

FRAGMENTARY LIST OF "HIGH" AND "LOW" WORDS OF THE MO-DES′-SE LANGUAGE

	LOW WORD	HIGH WORD
Father	No-nă′-chah	To-wah-e′
Mother	Ne-noo′-chah	Tah-te′-e
Old man	Tah-he′-yu-chah	We′-ah-che′ yah′-le-yu
My wife	E-too ah-me-tā′-o-chan	Ham-mis
Orphan	Mah-hă′-noo-chum	Sōm-tah′-le
Lover	Das′-poo-i′-me	Kah′-choo dol′-le lok′-te
Puberty	De′-mah-cho′-ke	Del′-lā-hah′-che
Pregnant	Sow′-too-we	E′-se′
Proud	E′-sim to′-je	Lah-sats to′-je
Ashes	Mah′-soo-ke	To′-ko

Smoke	Mah-kāts′	Bahk′-mŏ
Smoke hole	Mah-kets′ ah-pit′	Mak-kets′ oo′-tad-de ki′-mit
Poker	Se′-kah	Te-nah′-lā yēs-tă
Light from fire	Tŭ-mā-ki′-e	Tip-le′-che
An earthquake	De-go-wi′-ye	Tĕ-poo′-mĕ
Clear	Tah-saht-we	Tā-ho-chow choo-we
Rain	Tahs′-che	Too-tsim′-che
Lightning	Tid′-dah-lum′-che	Til-loo-plok′-che
Earthquake	Te-poo′-me	Tig-goo-wi′-e
Sunset	Cho′-lo-to ches′-che	To-lōp-chij′-je
First	It-tahm′	Pā′-tum
Last	Kes′-tum	Ke′-tahk-chum
Soon	Too-wĭl-chahn	Hoo′-tah
Common	Tah-kow′-chan	Kah-de′-kah dok′-me
Plenty	E-kah′-che	Kum′
Many (or much)	E-kah′-che	Kum′
Behind	Tin-ne-kah too′-je	Te-ah′-too
Trade	Tah-we′u-che	Tan′-nah mut′-se
This	Pe′	Pe-kah
The same	Mah′-mo chi′-e	Ah-mits-kah ahn′-che
Mt. Shasta	Ēt-ah′-ko′	Ā-te chan′-nah
Doctor	Tse-kēo′	Hi-ă-too and Wah-sahk′-chan′-ne
Woodpecker	Chis-to′-tol	An′-nă-wah se′-lah
Hand me (pass to me)	Ste-lah	Stĕ-goo′-yahk

CONTRASTING ENVIRONMENTS

The *Ăchoomah′-an* tribes are exposed to an unusual range of physical and climatic conditions and, as would be expected, are profoundly influenced by the local environment. Thus the *Mo-des′-se,* the most westerly tribe, inhabit the dense humid forest of the west slope of the Northern Sierra—a habitat comparable with that of some of the northern Coast tribes; while the *At-wum′-we, As-tah-ke-wi′-che, Hā′-we-si′-doo, Ko′-se-al-lek′tĕ* and *Ham-mah′-we* inhabit open or broken country, in the main arid and treeless—a habitat comparable with the sagebrush plains and open deserts of northern Nevada and southern Idaho—the home of the Northern Piute, Bannok, and Shoshone tribes.

The necessity for adapting themselves to such diverse environments is a matter of life and death, for the exposures to sunlight and wind and storm vary from dark shady forests to barren open deserts; the animals and plants available for food, clothing, and medicine are strikingly different, requiring diverse methods of capture and treatment; the ceaseless struggle for existence differs vastly in intensity, and even the method of guarding against enemies implies unlike forms of vigilance.

It is inevitable that the continued pressure of such widely different environments for a long period of time—measured by thousands of years—should produce notable differences in the lives, habits and beliefs of the people, and if continued long enough might be expected to affect the language and even the physiognomy.

DISTINCTIVE ANIMALS AND PLANTS OF THE HUMID AND ARID AREAS

Persons familiar with the climatic requirements of our western animals and plants will be interested in the accompanying tabular statement of distinctive species of the contrasting areas:

DISTINCTIVE ANIMALS AND PLANTS OF THE MO-DES′-SE AREA (HUMID FOREST, SEE PLS. 1 & 2) COMPARED WITH THOSE OF THE AT-WUM′-WE AREA (ARID DESERT, SEE PLS. 9 & 12)

MO-DES′-SE AREA	AT-WUM′-WE AREA
Big Bend to Montgomery Creek	Big Valley, Lassen County
MAMMALS	
	Buffalo (extinct)
	Antelope (*Antilocapra americana*)
	Badger (*Taxidea taxus neglecta*)
Fisher (*Martes pennanti pacifica*)	Groundhog (*Marmota flaviventer*)
Marten (*Martes caurina*)	
California Little Spotted Skunk (*Spilogale phenax latifrons*)	Great Basin Little Spotted Skunk (*Spilogale gracilis saxatilis*)
Ring-tail Civet (*Bassariscus raptor*)	
Aplodontia (*Aplodontia major*)	Whitetail Jackrabbit (*Lepus campestris sierrae*)
California Blacktail Jackrabbit (*Lepus californicus*)	Oregon Blacktail Jackrabbit (*Lepus calif. wallawalla*)
California Cottontail (*Sylvilagus auduboni*)	Desert Cottontail (*Sylvilagus nuttalli*)
Snowshoe Rabbit (*Lepus americanus klamathensis*)	Idaho Pigmy Rabbit (*Brachylagus idahoensis*)[1]
Gray Squirrel (*Sciurus fossor*)	
Pine Squirrel (*Sciurus douglasi albolimbatus*)	
Flying Squirrel (*Glaucomys sabrinus flaviventris*)	
Chipmunk (*Eutamias amoenus*)	Great Basin Chipmunk (*Eutamias pictus*)

[1] Not yet collected in Big Valley but obtained a few miles farther east.

Gray long-tail Groundsquirrel (*Citellus douglasi*)
Oregon short-tail Groundsquirrel (*Citellus oregonus*)
Kangaroo Rat (*Dipodomys californicus*)
Roundtail Woodrat (*Neotoma fuscipes*)
Bushytail Woodrat (*Neotoma cinerea occidentalis*)

BIRDS

Blue Grouse
Mountain Quail
Crested Bluejay
Acadian Owl
Pileated Woodpecker
California Woodpecker
Blackheaded Grosbeak
Oregon Robin
Sagehen
Columbian Sharptail Grouse
Woodhouse Jay
Burrowing Owl
Magpie (Rocky Mt. species)
Horned Lark
Mountain Mocker (Oroscoptes)

TREES AND SHRUBS

Ponderosa Pine (*Pinus ponderosa*)
Sugar Pine (*Pinus lambertiana*)
White Fir (*Abies concolor*)
Douglas Spruce (*Pseudotsuga*)
Incense Cedar (*Libocedrus*)
Yew (*Taxus brevifolia*)
Valley Oak (*Quercus lobata*)
Mt. Live Oak (*Quercus chrysolepis*)
Tanoak (*Quercus densiflora echinoides*)
Tree Maple (*Acer macrophyllum*)
Vine Maple (*Acer circinatum*)
Madrone (*Arbutus menziesi*)
Chinquapin (*Castanopsis sempervirens*)
Tree Dogwood (*Cornus nuttalli*)
Juniper (*Juniperus occidentalis*)
Sagebrush (*Artemisia tridentata*)
Rabbitbrush (*Chrysothamnus*)
Gutierrezia sp. ?
Peraphyllum ramosissimum
Purshia tridentata

Klamath River Mountain Mahogany (*Cercocarpus macrourus*)
Great Basin Mountain Mahogany (*Cerocarpus ledifolius*)
Redbud (*Cercis occidentalis*)
Oso (*Osmaronia cerasiformis*)
Manzanita (*Arctostaphylos patula*)
Thornapple (*Crataegus rivularis*)
Huckleberry (*Vaccinium ovatum*)
Coffeeberry (*Rhamnus californica*)
Hazel (*Corylus californica*)
Azalea (*Azalea occidentalis*)
Smilax vine (*Smilax californica*)
Mountain lilac (*Ceanothus integerrimus*)

Buckbrush (*Ceanothus cordulatus*)
Mahala mats (*Ceanothus prostratus*)
Kitkadizza (*Chamaebatia foliolosa*)
Wild Grape (*Vitis californica*)

THE ACHOOMAH'-AN FAMILY

Boundaries.—The northern boundary of the nine *Achoomah'-an* tribes (collectively) is a nearly straight line about 80 miles in length running obliquely from a point about 16 miles northnortheast of Bartles (approximately 33 miles NNE of Big Bend) to the east side of Goose Lake. This line if continued westerly would strike Mount Shasta—as I have been told by old people of several of the tribes.[1]

The *eastern boundary,* starting from Willow Ranch[2] or the nearby mouth of Fandango Creek on the east side of Goose Lake, follows this stream in a southeasterly direction to Fandango Valley, and continues thence southerly along the crest of Warner Mountains—the time-honored boundary between the Pit River Indians and their hereditary enemies, the Northern Piutes—and over the summit of Warren Peak (Buck Mt.) and on to Buckhorn Mt. and the vicinity of Red Rock where, turning southwesterly, it reaches the neighborhood of Termo and continues thence southerly to the divide south of Madeline Plains.

The *southern boundary,* starting from the west side of Pit River west of the mouth of Montgomery Creek, follows Montgomery Creek to its upper waters, where it turns north to the southwest corner of Goose Valley,[3] which it skirts; thence north to Lookout Mountain on the ridge between Goose and Burney Valleys, whence its course is nearly due east to the pass immediately north of Bald Mountain (crossing Hat Creek between Carbon and Cassel); then northeast to Muck Valley, and east to Hayden Hill, where it turns abruptly to the southeast and south, deflected by the long tongue-like southward extension of the *Ham-mah'-we,* to Madeline Plains.

The *western boundary,* starting on the north at a point about 16 miles north (or northnortheast) of Bartles, passes southerly, skirting the western edge of Big Bear Flat to the high ridge 5 or 6 miles south of Bartles, which it follows westerly and southwesterly around the

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valley of Kosk Creek and the Big Bend of Pit River to a point on the west side of Pit River a couple of miles southwest of the mouth of Montgomery Creek.

Surrounding tribes.—The *Achoomah'-an* tribes collectively are in contact with seven tribes, five of which belong to different linguistic stocks: On the west the *Northern Wintoon* and *O-kwahn'-noo-tsoo;* on the north the *Modok;* on the northeast and east the *Northern Piute;* on the south the *At'-soo-kā'-e* and *Ap-woo'-ro-kā'e;* on the southwest for a short distance, the *Nos'-se* or *Yah'-nah.*

THE MO-DES'-SE TRIBE

Plates 1-4

The *Mo-des'-se* are the westernmost of the Pit River tribes.[1] From Big Bend of Pit River in the center of their territory they spread northerly to include the basin of Kosk and Nelson Creeks, southerly to Montgomery Creek, westerly to the nearest mountains on the west side of Pit River (from opposite the mouth of Montgomery Creek northward); easterly to Chalk Mountain and the divide separating the waters of Kosk and Nelson Creeks from those of streams further east.

South of the main body of the tribe, whose headquarters are at Big Bend, are two other bands—by some Indians regarded as distinct tribes—the *Ah-me'-che* at 'The Cove.' about midway between Big Bend and Montgomery Creek; and the *E'-poo'-de* whose principal rancheria was on Montgomery Creek two or three miles above its mouth.

[1] In August, 1855, Lieut. Henry L. Abbot (now the venerable General, aged 95) was engaged in surveying the Pit River country with Lieut. Williamson. In his report he states:

"We passed many pits about six feet deep and lightly covered with twigs and grass. The river derives its name from these pits, which are dug by the Indians to entrap game."—Pacific R. R. Reports, Vol. VI, p. 64, 1857.

The Mo-des'-se Indians tell me that these pits, called by them *Ah-pahm'*, were dug lengthwise in the trails. They were 5 or 6 feet deep and about 6 feet long by 3 wide "to fit the body of the deer." They were made narrow to prevent the deer from jumping out, and the sides were narrowest at the top, which was usually reinforced by a hewn plank projecting a little way over the edge. The opening was covered with slender sticks and leaves. A large piece of maple bark was hung above the trail, a little to one side, to warn the Indians so they would not fall in. Once a little girl was caught. Then the chiefs came together and put a stop to pit trapping.

Mo-des'-se Villages at and Near Big Bend

Mo-dess'.—The ruling village, situated just east of the mouth of Kosk Creek (*An-noo-che-che*) on the north bank of Big Bend Pit River. (Place and rancheria same name.)

Lah'-lah-pis'-mah.—At Hot Springs on the south side of Big Bend, opposite *Mo-dess'.*

Oo-le'-moo-me.—On south side of Big Bend just east of the actual bend. (Place and rancheria same name.)

Tah'-sah.—On a sandy gravel flat on south side of river half a mile east of Hot Springs and near south end of Rope ferry. (Place and rancheria same name.)

Al-loo-satch-hā.—Small group of houses on south side of river only about 400 yards above *Lah'-lah-pis'-mah* and hardly entitled to rank as a distinct village.

Adjacent tribes.—The *Mo-des'-se* were in contact with five tribes: the Shastan *O-kwahn'-noo-tsoo'* [now extinct as a tribe] on the northwest and north, the related *To-mal-lin'-che-moi'* on the east; the *At-soo-kā'-e* on the southeast; the *Yah'-nah* or *Nos'-se* on the south; the *Northern Wintoon* on the southwest.

Names used by Mo-des'-se for Themselves and Other Tribes and Bands

Related tribes and bands:

A-choo-mah'-we (*Ah'-choo-mow'-we; Hā'-wis-aht'-wum-we*).—Tribe occupying Fall River Valley, including Pit River from Big Valley Mountains down stream to falls about 3 miles below mouth of Fall River .....[*A-choo'-mah'-we*]

Ah-doo-wah'-no-che-kah-te (*At-too-an'-noo-che; At-wah-noo'-che,* slurred *Tah-wahn'-noo'-che*).—Hat Creek tribe.....[*At-soo-kā'-e*]

Ah-me'-che (*Ah'-mits*).—*Mo-des'-se* band at 'The Cove' on Pit River, midway between Big Bend & Montgomery Creek (5 or 6 miles north of Montgomery Creek).....[*Ah-me'-che*]

Ah-mit'-at-wum, Ah-mits'-che.—Dixie Valley and Eagle Lake tribe..... [*Ap-woo'-ro-kā'e*]

As-tah-ke'-wah (*As-tah-pe'-wah* and *Han-too'-che*).—Tribe in Hot Springs (Canby) Valley .....[*As-tah-ke-wi'-che*]

At-too-an'-noo-che. Hat Creek tribe. See also *Ah-doo-wah'-no-che*.... [*At'-soo-kā'-e*]

At-wah-noo'-che.—Tribe in Hat Creek and Burney Valleys. See also *At-too-an'-noo-che* .....[*At'-soo-kā'-e*]

At-wum-chan'-ne.—Likely Valley tribe.....[*Ham-mah'-we*]

Chah-wahs'-te' chan-ni'-che.—Goose Valley band of *To'-mal-lin'-che-moi.* [Another name for *E-tsah'-tah*].

Choo-kā'-che.—Band of *Ap-woo'-ro-kā'e* on Beaver Creek (south of Snell Ranch).

Dah-bō^{ch}-e.—Band of *At-wum'-we* in Ash Creek Valley, southeast of Big Valley.....[Pronounced *Tŏ-bŭ^{ch}-we* by the *Ham-mah'-we*]

E'-poo'-de (*E'-pud-de*).—*Mo-des'-se* band on lower Montgomery Creek and adjacent part of Pit River. Former village on site of present Montgomery Creek postoffice.....[*E'-poo'-de*]

E-tsah'-tah.—Goose Valley band of *To-mal-lin'-che-moi.* Also called *Chah-wahs'-te chan-ni'-che* .....[*E-chah'-tah-we*]

Ham-mah'-we.—Tribe on South Fork Pit River from Likely Valley east to Jess Valley and south to include Madeline Plains..[*Ham-mah'-we*]

Ham'-mă-o-ket'-tal-le.—Another name for Big Valley tribe. Same as *To-tā'-o-me* .....[*At-wum'-we*]

Han-too'-che.—Tribe in Stone Coal and Hot Springs or Canby Valley. See also *Ah-stah-ke-wah* .....[*As-tah-ke-wi'-che*]

Hă'-wis-aht'-wum-we.—Another name for Fall River Valley tribe..... [*A-choo'-mah'-we*]

Il-mah'-we.—Pit River tribe (from falls 3 or 4 miles west of Fall River Mills down to Pecks Bridge); includes Cayton Valley and reaches upper Bear Creek. The ruling village, *Il-mah'*, was at site of Pecks Bridge and occupied both sides of the river.....[*Il-mah'-we*]

Ko'-se-al-lik'-tah.—Tribe at forks of upper Pit River, on Alturas Plain.. [*Ko'-se-al-lek'tĕ*]

Mŏ-des'-se.—Tribe with headquarters at Big Bend Pit River, reaching upstream to Deep Creek. Their name for their own tribe....[*Mo-des'-se*]

Tah-wahn'-noo'-che.—Hat Creek tribe. See also *At-too-an'-noo-che*..... [*At'-soo-kā'-e*]

To-mal-lin'-che-moi'.—Tribe between *Il-mah'-we* and *Mo-des'-se;* headquarters at junction of Screwdriver Creek with Pit River (on Lindsay's place, 6 or 7 miles in air line below Pecks Bridge)..... [*To-mal-lin'-che-moi'*]

Too-hat'-mah.—Cayton Valley band of *Il-mah'-we*.....[*Too-hat'-mah*]

Too-tā'-o-me (*Too-tā'-o-mal'-le*).—Still another name for *At-wum'-we,* the Big Valley tribe; also called *Ham'-mă-o-ket'-tal-le*....[*At-wum'-we*]

Wah-num-che'-wah.—Burney Valley band of *At-soo-kā'-e*..[*Oo'-kah-soo'-we*]

Unrelated tribes and bands:

Ah-lah'-me. Klamath Lakes tribe [*Klamath*]. Given by Gatschet as *Ala'mmimakt ish* in Klamath language.

Ah-poo'-e.—*Northern Piute,* of Fort Bidwell and Alkali Lakes in Surprise Valley.

Ah-tah'-me-kah'-me.—Tribe "toward Redding." Said to talk same as *Te'-si-che* [*Nos'-se* or *Yah'-nah*].

Â-te' ("Squaw Creek tribe").—Tribe south and east of Mount Shasta, on upper McCloud River, Squaw Creek, and in Fox Mountain region [*O-kwahn'-noo-tsoo*].

Bă-kah'-mah'-le.—See *Pah'-kĕ-mah'-le.*

Che-yu'-wit.—Tribe on Squaw Creek. [May be band of *O-kwahn'-noo-tsoo.*]

Ek-pe'-me, E^{ch}-pe'-me.—*Northern Wintoon* tribe; McCloud River *Wintoon.*

Hā'-wis-se-kahs'-te.—Trinity River *Wintoon.*

Loo'-too-ah'-me.—*Modok* tribe.

O-se'-low-wit.—*Wi-dal'-pom* band of *Northern Wintoon* [usually written *Ydalpom*].

Pah'-kĕ-mah'-le (*Pah-rah'-mah-le; Bă-kah'-mah'-le*).—Northeastern *Midoo* of Big Meadows [*No-to-koi'-yo*].

Pas-sā'-put-che.—*Yah'-nah* of Round Mountain region. Same as *Te'-si-che.*

Shas'-te'-che (*Sas'-te'-che*).—*Shaste* of Yreka and Shasta Valleys. [They call themselves *Ge'-katch* or *Ke'-katch.*]

Te'-si-che. Nōs'-se of Round Mountain, Millville, Red Mountain and North Cow Creek [*Nos'-se* or *Yah'-nah*]. Same as *Pas-sā'-put-che.*

Names used for Mo-des'-se by Other Tribes

NAME	TRIBE USING NAME
E-tah'-me [Nickname]	*A-choo'-mah'-we*
Mah'-dā'-se	*A-choo'-mah'-we*
Mo-des'-se	*At-wum'-we* and *As'-tah-ke-wi'-che*
Po'-mah-de'-he; Po'-mah-re'-ye	*At-soo-kā'-e* and *Ap-woo'-ro-kā'e*
Poo'-e-choos'; Poo'-e-soos'	*Wintoon*

Geographic Names used by Mo-des'-se

Alturas: Town (County seat of Modoc Co.) near junction of South Fork with main Pit River.....Ko'-se-al-lek'-tah

Bagley Mt.: On west side Pit River southwest of Big Bend..... Now'-wahs-nem'-chah

Bald Mt.: Solitary butte 7 miles south of Fall River Mills. (Indian race ground) .....E-pah'-kŏ-mah

Bald Peak, or 'Bally': Bare rock dome at head of Nelson Creek on east side of Kosk Creek Basin.....Mah-how'-mah-dā ah'-ko

Also apparently .....Pah'-mah-ye'-mah

Bear Creek: Upper part of Fall River.....Soolt'-mah'

Bear Mt.: Six or 7 miles northeast of Bartles....Sōl'-mah oo-te-choo-kah'-te

Beaver Creek: Entering Pit River from south just west of Pittsville.Choo-kā'

Bee Knoll: Hill on southwest side Pit River near Hayes, about 4 miles southeast of Big Bend.....Ah' soo-tah ke'-wah

Big Bend Pit River: The ruling village of same name was on north side .....Mŏ-dess'

Big Bend: South side.....Oo-le'-moo-me

Big Basin of Kosk Creek: North of Big Bend, enclosed on north and east by Horseshoe Ridge.....Tal-lo'-we tam'-me

Big Valley: A large flat desert valley about 20 miles wide (east-west), reaching from Modoc Lava Beds south to Hayden Hill.....To-tā'-ah-me

Big Valley Mts.: Timbered range on west side of valley.....Tā-wahl'-me

Bluejay Mt.: On west side Pit River about 2 miles northwest of mouth of Montgomery Creek.....Chim-chim'-min-nuk (Chin'-che-min-nok)

Brock Butte: Between Squaw Creek and Pit River.....Ah'-lis-te te'-we-che

Buck Mt.: On west side Pit River north of Bluejay Mt.....Sal'-le ah'-ko

Buckeye Place: On Pit River 2 miles below Big Bend.....Pah'-sil-lo'-mah

Burney Butte: A lofty volcanic peak between Burney Creek and Hat Creek .....Ah-po'-hah

Burney Creek: A long stream flowing north to Pit River, which it enters a mile or two west of Pecks Bridge.....Wah'-num che'-wah

Burney Valley: Small valley on Burney Creek northeast of village of same name; belongs to At-soo-kā'-e tribe.....Wah'-num at-wum

Butte: Small butte in Fall River Valley, 2 miles east of Fall River..... Yah-pah'-mah

Cayton Valley: On north side Pit River between Pecks Bridge and Soldier or Fort Mt.....Lah-hat'-mah

Chalk Mt.: On north side Pit River 5 or 6 miles east or southeast of Big Bend .....Too-le-pah'-ah-te ah'-ko and Chool'-oo-te-mah-wah-mah-gā'-oi

'The Cove': On east side of Pit River, midway between Big Bend and Montgomery Creek .....Ah'-mitz'

Crater Peak: (McGee and Manzanita Mts.).....Che-wah'-ko

Dixie Valley: A springy valley south of the ridge which separates the At-wum'-we from the Ap-woo'-ro-kāe. An important stronghold of the Ap-woo'-ro-kāe .....Ah-mēt'

Eagle Lake: A large and beautiful body of water northnorthwest of Susanville; in territory of Ap-woo'-ro-kā'e.....Ah-sit'

Fall River 'City' or 'Mills': At junction of Fall and Pit Rivers..... In'-choo-te-ĕ-o

Flat: Between Soldier and Saddle Mts.....Tā-lahs'-te

Goose Valley: Northwest of Burney; home of the E-chah'-tah-iss' band of To-mal-lin'-che-moi'. Not to be confused with Goose Lake Valley, 90 miles to the northeast.....E-chah'-tah; E-tsah'-kah

Goose Valley Mountains: Long ridge just west of Goose Valley..Che-yow'-wit Its highest peak, at north end.....Tam'-mahk-de-nā-lah-teu'-choi

Grasshopper Valley: North of Eagle Lake; belongs to Ap-woo'-ro-kā'e.. Choo'-e at'-wum; At-to-maw'-wah

Grizzly Peak: Eight miles north of Big Bend.....Ah'-ko la-chah'-ke

Hatchet Creek: Next creek north of Montgomery Creek, flowing west to Pit River; belongs to Mo-des'-se.....Ah-pil'-choo-me

Hat Creek: Rising on Mt. Lassen and flowing northerly to Pit River; formerly called Canoe Cr. Headquarters of the At-soo-kā'-e tribe.... Had-de-we'-oo; Had-dik-wē'u

Horseshoe Ridge: Lofty ridge north and east of Big Bend (running easterly from Grizzly Peak; then south around heads of Kosk and Nelson Creeks to Chalk Mt.).....Ah'-ko Wil'-lah-le

Hot Springs: On south bank of Big Bend; for ages a famous health resort; much used by Indians during my visit in 1907...Lah'-lah pis'-mah

Hulsey Ridge: Low ridge occupied by road to Wm. Hulsey's house, about 2 miles south of Big Bend.....How'-we-nim'-che

Il-mah': Stretch of Pit River from falls 3 miles below (west of) mouth of Fall River to a point a little below Pecks Bridge, 10 miles farther downstream; territory of the Il-mah'-we. The ruling village (Il-mah') was on both sides of the river at Pecks Bridge.....Il-mah'

Kettle Mt.: On west side Pit River between Big Bend and 'The Cove'.. Ah'-ko Ēs-chahk-chā'-hā

Kosk Creek: Entering Big Bend from north. Mo-dess' village was on east side of its junction with Pit River.....An-noo-che'-che

Lassen: Lassen Butte or Mt. Lassen.....Yet-te' chan'-nah

Little Cow Creek: About 7 miles south of Montgomery Creek; in territory of Yah'-nah .....Te'-sah-dā'-e ju'-me

Lookout Mt.: Culminating point on ridge between Goose and Burney Valleys, on boundary between At-soo-kā'-e and Mo-des'-se tribes.... Soo'-kaht ah'-ko

McArthur: Small white settlement in southeastern part of Fall River Valley .....Hā'-wis at'-wum

McCloud River: Large river tributary to lower Pit River from north. One of the principal populated areas of the *Northern Wintoon*..It-tă-choo'-mah

Medicine Lake: A strange place, partly sheltered on north and northeast by Mt. Hoffman and Glass Mt.; on or near the Achoomahwe-Modok Boundary; noted battleground of *Modok* and Pit River Indians and well known to all tribes from the *Shaste* and *Wintoon* on the west to the *Northern Piute* on the east; coveted for its inexhaustable store of obsidian for arrow and spear points....Saht'-tit (from *Saht'*, obsidian)

Montgomery Creek: Stream flowing west from northern Sierra to Pit River; boundary between Mo-des'-se and Yah'-nah.....E'-pur'-re

Nelson Creek: Tributary to Big Bend from north, just east of Kosk Creek; in territory of Mo-des'-se.....Ah-lis' choo'-chah

Pecks Bridge: A well known locality on Pit River just east of mouth of Burney Creek and southwest of Cayton Valley. Close to boundary between *Il-mah'-we* and *To'-mal-lin'-che-moi'*. Former village *Il-mah'* occupied both sides of river here. At present, site of one of the great hydroelectric plants of the Pacific Gas & Electric Co.....Boo-lo'-wit

Pit River: A long stream; in times of highwater flowing out of Goose Lake; cutting deep canyons through the northern part of the Sierra Nevada, and emptying into Sacramento River a dozen miles north of Redding. Present source of much of the hydroelectric power of Pacific Gas & Electric Co. .....Ah-choo'-mah

Pit River above Fall River.....Hem-mā'-ju-me

Pit River below Fall River.....El-mah'-ju-me

Pit River Ridge: A high mountainous ridge rising from west side Pit River, and parallel to it, from Big Bend south to Mongtomery Creek. Scene of many battles between Mo-des'-se and Wintoon..... Tah'-mahk-te-nā'-lah teo'-oo-too or Tah'-mahk te-nā'-lah teu'-choi-oo too'-loo-ke

Ridge: On north side Pit River extending westerly from Chalk Mt. toward mouth of Nelson Creek.....Oo'-le-ke'-wah

Roaring Creek: Tributary to Pit River from east, north of Hatchet Creek .....Huk'-de mahs-hā; Huk'-te-mah-hā

Rock Creek: Tributary to Pit River from north, in territory of To'-mal-lin'-che-moi' .....Choo-lah'-mi choo'-me

Round Mt.: Conspicuous hill 3 miles southwest of Montgomery Creek settlement, in territory of *Nos'-se* or *Yah'-nah*.....Bus-sā'-put

Saddle Mt.: Elongated two-humped mountain at southwest corner of Fall River Valley; immediately south of Fort Mt. and northwest of Fall River City.

The north hump.....Tah-mah-meu'-chah (slurred, Tah-mah'-mootch)

The south hump.....Ah-pah-tā'-me

Sandy Flat: On south side Pit River at Big Bend Bridge, ½ mile east of Hot Springs ..... Tah'-sah

Shasta, Mt.: Highest peak in Northern California..... E-tah'-ko or Itah'-ko (low word); Ā'-te chan'-nah (high word)

Soldier Mt. (also called Fort Mt.): Isolated volcanic mountain on west side of southern part of Fall River Valley, immediately north of northwest end of Saddle Mt. Old Fort Crook was at its northeast base ..... Sim'-lōk

South Fork Pit River: Stream flowing west and then north (through a long narrow marshy valley) to join North Fork near Alturas, the two uniting to form the main Pit River..... Ham'-mah de'-kah

Squaw Creek: Tributary from north to McCloud River, west of Pit River ..... Che-yu'-wit

Wengler: Old sawmill settlement; abandoned postoffice site..... Woi hoo' e-tĕ-o (from *Woi,* Grizzly Bear, and *e-tĕ-o,* trail)

Wengler: Sawmill site..... Che'-tah-tahk'-che-we (from *Che'-tah-tahk,* bracken fern, and *che'-we,* flat)

THE TO-MAL-LIN'-CHE-MOI' TRIBE

The *To-mal-lin'-che-moi'* lie between the *Mo-des'-se* and *Il-mah'-we,* occupying the deep canyon of Pit River from the middle of the loop south of Chalk Mountain, upstream to near the mouth of Burney Creek, just west of Pecks Bridge. The ruling village (of same name) was on the north side of Pit River at the junction of Screw-driver Creek, 6 or 7 miles below Pecks Bridge. On the north they apparently reached the mountains 4 or 5 miles southeast of Bartles, but the exact northern limit is unknown. On the south they occupied the whole of Goose Valley, reaching within a mile or two of the small settlement of Burney. The Goose Valley band (*E-tsah'-tah-iss,* also called *Chah-wahs'-te-chan-ni'-che* by the *Mo-des'-se*) is hemmed in both east and west by lofty ridges, while on the north the deep canyon of Pit River renders communication with the main body of the tribe difficult.

They were in contact with 4 tribes: on the west, the *Mo-des'-se;* on the northwest for a short distance, the *O-kwah'-noo-tsoo;* on the north and east, the *Il-mah'-we;* on the south, the Burney Valley branch of *At'-soo-kā'-e.* Their territory is in the main forested.

NAMES USED FOR TO-MAL-LIN'-CHE-MOI' BY OTHER TRIBES

NAME	TRIBE USING NAME
E-chat'-tah-we.—Band in Goose Valley	*Ā-choo'-mah'-we*
E-tsah'-tah-iss and *Chah-wahs-te' chan-ni'-che.*—Band in Goose Valley	*Mo-des'-se*
Oo'-we-che'-nah.—Band in Goose Valley	*At-soo-kā'-e*
To-mal-lin'-che-moi'	*Mo-des'-se*

THE IL-MAH'-WE[1] TRIBE

PLATES 5-7

The *Il-mah'-we* occupied a rather narrow strip between the *To-mal-lin'-che-moi'* on the west and the *Ā-choo'-mah'-we* on the east. On Pit River their territory extended only from near the mouth of Burney Creek just west of Pecks Bridge, upstream to the falls on Pit River, about 3 miles below Fall River Mills. On the north it included Cayton Valley and is said to have reached Bear Mountain; on the south it embraced about 4 miles of the lower course of Hat Creek, stopping abruptly on an east-west line crossing Hat Creek about midway between Carbon and Cassel postoffice, where it abutted against the northern boundary of the *At'-soo-kā'-e.*

Their country is called *Il-mah';* their people, *Il-mah'-we;* their language, *Il-mā'-wah.*

The ruling village, *Il-mah',* long since destroyed, occupied both sides of the river at the site of Pecks Bridge. Another village, *Wen'-ne-hah'-le,* was in the canyon at the falls three miles below the mouth of Fall River; and still another, *Mah-pe'-dah-dā',* at the junction of Salmon Creek with Pit River.

The *Mo-des'-se* tell me that the *Il-mah'-we* were formerly the dominant tribe on Pit River.

Their territory, like that of the adjoining *To-mal-lin'-che-moi'* was mainly forested.

The *Il-mah'-we* were in contact with four tribes: the *To-mal-lin'-che-moi'* on the west; the *O-kwahn'-noo-tsoo* on the northwest; the *Ā-choo'-mah'-we* on the north and east; the *At'-soo-kā'-e* on the south.

NAMES USED FOR IL-MAH'-WE BY OTHER TRIBES

NAME	TRIBE USING NAME
Il-mah'-we	*Mo-des'-se, At-wum'-we* and *Ā-choo'-mah'-we*
Po-mah-re'-ye	*At'-soo-kā'-e* and *Ap-woo'-ro-kā'e*
Too-hat'-mah (slurred *Hat'-mah*).—Band in Cayton Valley	*Mo-des'-se* and *Ā-choo'-mah'-we*

[1] The name was written *Illmawees* by Stephen Powers in 1874 (*Overland Monthly,* Vol. 12, pp. 412-415, May, 1874); spelling changed in his *Tribes of California,* 1877, to *Il-mâ-wi* (p. 267, 1877), and adopted by Mooney in *14th Ann. Rept. Bur. Eth.* (for 1892-1893), p. 1052, 1896. [Mention only.]

THE Ă-CHOO'-MAH'-WE TRIBE

PLATE 8.

The *Ă-choo'-mah'-we* occupy a considerable extent of country east of the *Il-mah'-we,* their territory comprising the drainage basins of White Horse Valley, Fall River Valley, and Pit River from the south end of Big Valley Mountains westerly to Pit River falls, 3 miles below Fall River Mills. On the north they claim part of the Lava Beds country and the southern parts of Medicine Lake and Glass Mt., in which region many battles were had with their enemy the Modok.

Their western boundary crosses Pit River directly south of Saddle Mt., from which it runs northwesterly to Fort Mt. (known also as Soldier Mt.) and thence northerly and northwesterly to Bear Mt. and the territory of the Modok.

The eastern boundary runs from Glass Mt. southerly to Buck Butte and Round Mt.; thence southeasterly along the low divide between White Horse Valley and Egg Lake marsh, south of which it follows the summit of Big Valley Mountains to the western edge of Muck Valley.

The southern boundary extends from Conrad Lake to a point a mile or a mile and a half north of Bald Mt. and thence northeasterly to the west side of Muck Valley.

The larger part of their domain is a broad open flat-bottom valley interrupted by low volcanic buttes and ridges, well watered and grass covered on the south but continuing northward into the arid region of the Lava Beds.

North of Pit River both eastern and western borders are forested with Ponderosa pines and other trees; south of Pit River the land is partly forested and partly open.

The largest town in their territory is Fall River Mills (or 'City'); smaller settlements are Pittsville, McArthur, Glenburn, and Dana.

The *Ă-choo'-mah'-we* are in contact with six tribes: the *Il-mah'-we* and *O-kwahn'-noo-tsoo* on the west; the *Modok* on the north; the *At-wum'-we* on the east; the *Ap-woo'-ro-kā'e* and *At-soo-kā'-e* on the south.

FORMER Ă-CHOO'-MAH'-WE VILLAGES

The rancheries of the Ă-choo'mah'-we tribe were located along the courses of Pit River and Fall River; most of them were of small size.

Bi'-yu-mah.—At site of McArthur.
Dā-lahs'-te.—On lower part of Fall River at site of first house north of Intake.
Daw^{ch}-tah'-pit.—On south side Pit River about 2 miles below Fall River mouth.

Dĕ'-el mach'-mah (or *Ĕl-mach-mah*).—At Intake of Pacific Gas & Electric Co. on Fall River near Fall River Mills.
Dis-naht'-chah.—On both sides Pit River between Fall River and McArthur.
In'-ju-tā-eu'.—At present Fall River Mills, at junction of Fall River with Pit River. Old house holes may still be seen.
Joo'-wahl-oo'.—On Pit River at site of Pittville.
Lo'-kah-le.—On south side Pit River opposite McArthur.
Nahn-chah-me'-nah.—[Not located.]
Paht-to'-mah.—On Fall River above *Dā-lahs'-te* (toward Dana).
Sok'-too-wah'-dā.—On Fall River above *Paht-to'-mah.*
Soo-kă'-mah.—[Not located.]

NAMES USED BY Ă-CHOO'-MAH'-WE FOR THEMSELVES AND OTHER TRIBES AND BANDS

Related tribes and bands:

Ă-choo'-mah'-we, Ă-ju'-mah'-we or *Ah-choo-mah'-we'-che.*—Their name for their own tribe.....[*Ă-choo'-mah'-we*]
Ah'-mit'-che and *Kaw-le-wah.*—Dixie Valley tribe.....[*Ap-woo'-ro-kāe'*]
As'-stah-ke'-wah. Tribe in Hot Springs or Canby Valley..[*As-tah-ke-wi'-che*]
At'-to-maw'-wah.—Band in Grasshopper Valley just north of Eagle Lake .....[band of *Ap-woo'-ro-kā'e*]
At-wum'-chan'-ne and *E-tah'-me.*—Big Valley tribe.....[*At-wum'-we*]
At-wum'-noo-che, Had'-de-we'-we and *To-ah-no'-che.*—Hat Creek tribe... [*At-soo-kā'-e*]
E-chat'-tah-we.—Band in Goose Valley just north of Burney..... [band of *To-mal-lin'-che-moi'*]
E-tah'-me.—Tribe in Big Valley, Lassen County.....[*At-wum'-we*]
Also, nickname for *Mo-des-se*
Had'-de-we'-we, At-wum'-noo-che and *To-ah-no'-che.*—Hat Creek tribe.. [*At-soo-kā'-e*]
Hā'-we-si'-too.—Tribe between Alturas and Goose Lake.....[*Hā-we-si'-doo*]
Il-mah'-we.—Pit River tribe next below the Ă-ju'-mah'-we.....[*Il-mah'-we*]
Kaw-le-wah and *Ah-mit'-che.*—Dixie Valley tribe.....[*Ap-woo'-ro-kāe*]
Ko'sal-lek'-te.—Band at Alturas .....[*Ko'-se-al-lek'-tĕ*]
Mah-dā'-se.—Tribe at Big Bend Pit River.....[*Mo-des'-se*]
To-ah-no'-che.—Hat Creek tribe.....[*At-soo-kā'-e*]
Too-hat'-mah or *Hat'-mah.*—Cayton Valley band of *Il-mah'-we.*

Unrelated tribes and bands:

Ah-poo'-e.—Tribe in Surprise Valley.....[*Northern Piute.*]
Al-lah'-me.—Klamath Lake tribe.....["In *Yan-nox* country"]
Bug-gah'-mah-le and *Puk-kah'-mah.*—Tribe in Big Meadows..... [*No'-to-koi'-yo Midoo*]
Ek-pe'-me.—McCloud River Wintoon.....[*Northern Wintoon*]
Loo'-too-am'-me.—Tribe of Tule Lake and northern part of Goose Lake.. [*Modok*]
Puk-kah'-mah and *Bug-gah'-mah-le.*—Tribe in Big Meadows..... [*No'-to-koi'-yo Midoo*]
Sas'-te'-che.—Name for both *Sas'-te* (*Shas'-te*) and *O-kwahn'-noo-tsoo'.*
Te'-si-che.—Tribe from Round Mt. south.....[*Yah'-nah* or *Nōs'-se*]

NAMES USED FOR Ă-CHOO'-MAH'-WE BY OTHER TRIBES

NAME	TRIBE USING NAME
A-choo'-mah'-we, Ah'-choo-mow'-we, and *Hā'-wis-aht'-wum-we*	*Mo-des'-se* and *Ham-mah'-we*
A-ju'-mah'-we	*As'-tah-ke-wi'-che* and *At-wum'-we*
A-ju'-mah-we and *Ham-mow-ēs'*	*At-wum'-we*
Too'-e-chow'-we; Too'-e-tsow'-we; Te-tsow'-we	*Ap-woo'-ro-kā'e* and *At'-soo-kā'-e*

GEOGRAPHIC NAMES USED BY THE Ă-CHOO'-MAH-WE

Bald Mt. seven miles south of Fall River Mills	Pak'-kă-mah' [E-pak-kă-mah'?]
Big Valley	To-tā'-me
Big Valley Mts. between Fall River Valley and Big Valley	Tā'-wahl'-me
Burney Butte	Ah-po'-hah
Cayton Valley west of Fall River Valley	Too-hat'-mah
Crater Peak (may include McGee Peak), between Mt. Lassen and Burney Butte	Yā-te'-chah-lah
Dixie Valley	Am-mē't
Fall River	Ah-choo'-mah'
Fall River Valley, the broad middle part	Ah-cho-mo-de-kah-te
Rancheria site in lower northwest part of Fall River City	Te'-kah-te
Fort Crook at northeast base of Fort (or Soldier) Mt.	Soolt'-mah
Goose Valley just north of Burney	Chă'-tah
Grasshopper Valley north of Eagle Lake	At'-too-maw'-wah'
Hat Creek	Hat'-te we'-oo'
Hoffman, Mount	Tahs-se'-wah
Klamath Lakes country	Yan'-nox
Lassen Peak	Yet'-te'-chă-nah
McCloud River	E-chah'-tah
Medicine Lake	Saht
Modok country, Tule Lake to Goose Lake	Loo'-too-am
Mountain (small isolated mountain or high hill) south of Saddle Mt. on south side Pit River southwest of Fall River City	Chah'-chek'-kel
Pine Creek	Am-mook'-mah
Pit River	Ă-ju'-mah ā-chim and E-le-mah'
Poison Lake	As-sit'
Saddle Mt. just south of Soldier Mt. and northwest of Fall River City (the north hump)	Tah'-mah'-mootch'
The southern hump	Ah-pah-tā'-me
Salmon Creek	Mah-pe'-dah-dā'
Shasta, Mount	Yet'
Soldier Mt. ('Fort Mt.') just west of Fort Crook	Sim'-lōk
South Fork Pit River	Ham'-mah-de'-kah

THE AT-WUM'-WE TRIBE

PLATES 9-12

The *At-wum'-we* occupy an extensive desert area known as Big Valley, on the east side of the northern Sierra Nevada, between the related *Ă-choo'-mah'-we* on the west and the *As-tah-ke-wi'-che* and *Ham-mah'-we* on the east. Their territory is larger than that of any of the other Pit River tribes, extending from Medicine Lake and Glass Mountain southerly to Hayden Hill and the headwaters of Ash Creek, and in a west-east direction from Big Valley Mountains and the low divide east of White Horse Reservoir easterly to Scheffer Mountain, Cottonwood Creek, and Upper Ash Creek, including Round Valley and the drainage area of Rush Creek northeast of Adin. This area except along the streams is an arid or semi-arid desert plain comprising Big Valley and a part of the Lava Beds, bordered by strips of forest in the mountains. [See also pp. 12-14.]

The western boundary—the line separating them from the *Ă-choo'-mah'-we*—begins at Glass Mountain on the north, runs southerly and southeasterly to Big Valley Mountains, which range it follows south to Muck Valley in the great southern loop of Pit River. The southern boundary is almost a straight line running east from Muck Valley to Hayden Hill, where it turns abruptly to the southeast to enclose the headwaters of Ash Creek. The eastern boundary starts from a point just north of Mowitz Butte and runs directly south for about 22 miles to Stone Coal Valley on Pit River, where it bends to the southeast to enclose the upper waters of Ash Creek.

In Big Valley proper the *At-wum'-we* had only one permanent winter village. Its name was *Ah-pe'-dah-dā* and it was located on Ash Creek between Adin and Lookout.

The *At-wum'-we* band in Ash Creek Valley is called *Ko-sel-lat'-to-mah* by themselves, and *Dah-bo'^{ch}-e* by the *Ham-mah'-we* and *Mo-des'-se*. It is separated from the *Ham-mah'-we* by the ridge or divide between Ash Creek and South Fork Pit River.

The *At-wum'-we* band in Round Valley, northeast of Adin, is called *Se-te'-wah*.

The white settlements within their area are Bieber, Adin, and Lookout.

The *At-wum'-we* are in contact with five tribes: the *Ă-choo'-mah'-we* on the west; the *Modok* on the north; the *As-tah-ke-wi'-che* and *Ham-mah'-we* on the east; the *Ap-woo'-ro-kā'e* on the south.

NAMES USED BY AT-WUM'-WE FOR THEMSELVES AND OTHER TRIBES

Related tribes:

Ah-pe'-dah-dā' (*Yah-pe'-dah-dā*).—Principal village and land of *At-wum'-we*, located on Ash Creek in Big Valley, 7 miles west of Adin.
A-ju'-mah'-we and *Ham-mow-ēs'*.—Fall River tribe.....*A-choo'-mah'-we*
A-mits'-che (*Ah-mitch'-e*).—Dixie Valley tribe.....*Ap-woo'-ro-kā'e*
Ah-lahm'-se-ge.—Northeastern band of *Hā'-we-sī'-doo* (east of southern part of Goose Lake)
As-tah'-re'-wi'-ge.—Hot Springs or Canby Valley tribe.....*As-tah-ke-wi'-che*
At-wum'-we'.—Their name for their own tribe.....*At-wum'-we*
Chah'-lahk-se.—Hā'-we-sī'-doo band at west base of Cedar Mt., 11 miles ENE of Alturas.....*Chah'-lahk-se*
Dal-mo'-mi-che (*Dal-mo'-mah, Tal-mo'-mah*).—*Ko'-se-al-lek'-te* band at Essex Hot Spring 10 miles west of Alturas.....*Dal-mo'-mi-che*
Doo'-me-lit' (*Too'-me-lit'*).—*Ko'-se-al-lek'-te* village about 3 miles southwest of Alturas.....*Doo'-me-lit'*
Had'-de-we'-we and *Hat'-te-we'-we es.*—Hat Creek tribe.....*At-soo-kā'-e*
Ham-mah'-we.—Likely Valley tribe.....*Ham-mah'-we*
Ham-mow-ēs' and *A-ju'-mah'-we.*—Fall River tribe.....*A-choo'-mah'-we*
Ho-mā'-wet.—Ko'-se-al-lek'-te village and band about 6 miles NNE of Alturas.....*Ho-mā'-wet*
Il-mah'-we.—Pit River tribe below Fall River Mills.....*Il-mah'-we*
Ko'-sah-lek'-tah.—Tribe at Alturas, reaching north about 8 miles, and south 6 miles.....*Ko'-se-al-lek'-tē*
Ko'-sel-lat'-to-mah.—At-wum'-we band in Ash Creek Valley.....*Ko'-sel-lat'-to-mah*
Mo-des'-se.—Tribe at Big Bend Pit River.....*Mo-des'-se*
Se-te'-wah.—At-wum'-we band in Round Valley (northeast of Adin)...*Se-te'-wah*

Unrelated tribes:

Ah-poo'-e (*A-poo'-e*).—*Northern Piute* of Fort Bidwell region.
Ek-pe'-me.—Wintoon of west side Pit River opposite mouth of Montgomery Creek.....*Northern Wintoon*
Kă-bă'-mah-le and Pă-kah'-mah'-le.—Big Meadows tribe..*No-to-koi'-yo Midoo*
Loo'-too-ah'-me (*Loot-wah'-me*).—Modok-Klamath (collectively).
Te'-si-che.—Tribe in Round Mt. region.....*Yah'-nah* or *Nōs'-se*

NAMES USED FOR AT-WUM'-WE BY OTHER TRIBES

NAME	TRIBE USING NAME
Ahk-koo'-e	*At-soo-kā'-e*
Ah-ko-we'-e'; Ahk-we''	*Ap-woo'-ro-kā'e*
At-wum'-chan'-ne	*A-choo'-mah'-we*
At-wum'-zan'-ne	*Ham-mah'-we*
At-wum'-we	*As-tah-ke-wi'-che*
Dah-bō^{ch}-e.—Band in Ash Creek Valley	*Mo-des'-se*

E-tah'-me	*A-choo'-mah'-we* and *Ham-mah'-we*
Ham'-mă-o-ket'-tal-le; To-tā'-o-me; Too-tā'-o-mal'-le	*Mo-des'-se*
Tō-bŭ^{ch}we.—Band in Ash Creek Valley	*Ham-mah'-we*

GEOGRAPHIC NAMES USED BY THE AT-WUM'-WE

Adin	*Til'-le-nah-ge'*
Bald Mt.	*E-pah'-goo-mah*
Big Valley ("our valley")	*At-wum'*
Big Valley Mountains	*Til-lok'-lok e-doo'-lin* and *Too-woos'-tah-tse*
Dixie Valley	*Ah-mit'*
Grasshopper Valley	*At-o-maw'-wah*
Hat Creek	*Hat'-te we'-we*
Hayden Hill	*Tsah-mā'-heu* (old original name)
Hayden Hill	*De-tse-lag-gā doo-we-ēt* (new name)
Hoffman, Mount	*Tahs'-se'-wah*
Lassen Volcano	*E-te'-chan'-nah*
Madeline Plains	*Sel'-lat-um'*
Medicine Lake	*Saht'* [obsidian]
Muck Valley pond	*Ah'-te-ke*
Pit River	*A-ju'-mah*
Round Valley (just northeast of Adin)	*Sow'-we sop'-te*
Shasta, Mount	*Yet*
South Fork Pit River	*Ham-mow'-tā-kaht'*
Willow Creek (east side Hayden Hill to Big Val.)	*Tsah'-he-se*

THE AS-TAH-KE-WI'-CHE TRIBE

PLATES 13-15

The *As-tah-ke-wi'-che* territory lies between that of the related *At-wum'-we* on the west and *Hā-we-si'-doo* and *Ko'-se-al-lek'-te* on the east, extending from a little north of Mowitz Butte and Timbered Mt. southerly to Stone Coal Valley, Scheffer Mt., and the ridge running from Scheffer Mt. easterly to the valley of South Fork Pit River, which it approaches at a point nearly opposite Signal Butte.

The center of population was in Hot Springs or Canby Valley and its eastern extension to old Centerville, thus enclosing O-pah'-wah Butte (formerly called Centerville Butte and Rattlesnake Butte). The As-tah-ke-wi'-che were helpful to our troops at the time of the Modok war and were promised (by General Crook) an area 20 or 25 miles square around O-pah'-wah Butte—which of course was never given them.

Villages of the As'-tah-ke-wi'-che.—There were two permanent villages: *As'-tah-re'-wah,* on the knoll at Hot Spring 3 miles east of Canby; and *Han-too'* (or *Han-teu'*) in Stone Coal Valley.

The *As-tah-ke-wi'-che* were in contact with five tribes: the *At-wum'-we* on the west; the *Modok* on the north; the *Hā'-we-sī'-doo* and *Ko'-se-al-lek-tĕ* on the east; the *Ham-mah'-we* on the south.

NAMES USED BY AS-TAH-KE-WI'-CHE FOR THEMSELVES AND OTHER TRIBES

Related tribes:

Ă-ju'-mah'-we.—Fall River tribe.....[*Ă-choo'-mah'-we*]
Ă-mitch'-e.—Dixie valley tribe.....[*Ap-woo'-ro-kā'e*]
As-tah-re-wī'-se (*As-tah-ke-wi'-se*).—Their name for their own tribe....[*As-tah-ke-wi'-che*]
At-wum'-jen'-ne.—Likely Valley tribe, on South Fork Pit River, reaching east to mountains and south to Madeline Plains. Talk same as *As-tah-ke-wi'-che* .....[*Ham-mah'-we*]
At-wum'-we.—Big Valley tribe.....[*At-wum'-we*]
De-baw'-kĕ-e.—Ash Creek Valley band of At-wum'-we.....[*De-baw'-kĕ-e*]
Ham-mah'-we.—Likely Valley tribe.....[*Ham-mah'-we*]
Han-too'.—As'-tah-ke-wi'-che band in Stone Coal Valley on Pit River....[*Han-too'*]
Hat'-te-we'-we (*Had'-de-wi'-we*).—Hat Creek tribe.....[*At-soo-kā'-e*]
Hā-we-sā'-doo (*Hā-we-sī'-doo*).—Next tribe on the east, between our tribe and the Piute, reaching north on east side Goose Lake to Willow Ranch near mouth of Fandango Creek.....[*Hā-we-sī'-doo*]
Ko'-se-al-lek'-te (*Ko-sal-lek'-tah*).—Tribe on Alturas Plain.[*Ko'-se-al-lek'-te*]
Mă-too-tsā'.—Band on southwest side of Goose Lake between our tribe and *Modok* .....[Band of *Hā-we-sī'-doo*]
Mo-des'-se.—Tribe at Big Bend Pit River.....[*Mo-des'-se*]

Unrelated tribes:

Al-lah'-me.—Klamath Lakes tribe.
Ă-poo'-e.—*Piute* tribe.
Kah-bah'-mah'-le.—*No-to-koi'-yo* tribe of Big Meadows (now Lake Almanor).
Loo'-too-ah'-me.—*Modok* tribe.

NAMES USED FOR AS-TAH-KE-WI'-CHE BY OTHER TRIBES

NAME	TRIBE USING NAME
Ah-stah'-ke'-wi'-che	*Ă-choo'-mah'-we*
As-tah-ke'-wah, As-tah-pe'-wah, and *Han-too'-che*	*Mo-des'-se*
As'-tah-ke'-watch and *As'-tah-kah-we-zo'*	*Ham-mah'-we*
As'-stah-ke-wah	*Ă-choo'-mah'-we* and *Ap-woo'-ro-kā'e*
As-tah'-re'-wi-ge	*At-wum'-we*

GEOGRAPHIC NAMES USED BY AS-TAH-KE-WĪ'-CHE TRIBE

Alturas Plain	Ko'-se-al-lek'-tah
Ash Creek Valley (belongs to At-wum'-we)	De-baw'-kĕ'-ĕ
Big Valley	At'-wum'
Centerville or Rattlesnake Butte, about 8 miles east of Canby [name now changed by Govt. Geog. Board to Opahwah]	O-pah'-wah
Forested mountains between Canby and Big Valley	Hal-le'-wit
Hot Springs or Warm Springs Valley (Canby Valley)	Ah'-stah-re'-wah; As'-tah-ke'-wah
Little Hat Creek	Tal'-le-mo'-mah
Mountains south of Canby Valley	Del-ah'-ko
Pit River	Ă-ju'-mah
Round Valley, immediately northeast of Adin (belongs to *At-wum'-we* of Big Valley)	Se-te'-wah
South Fork Pit River	Tol-lok'-ko'-be
Warner Mountains, between Alturas and Surprise Valley (especially Eagle Peak)	Wah'-dahk-cho'-se

THE HA-WE-SĪ'-DOO TRIBE

The *Hā'-we-sī'-doo* held the country on both sides of the southern part of Goose Lake and thence southward to the northern part of Alturas Plain, about 8 miles north of Alturas; and from Ingalls Swamp and Mill Spring on the west to the summit of Warner Mountains on the east.[1] From Goose Lake easterly the intertribal line between themselves and the Piute started from or near Willow Ranch[2] on the shore of the lake and followed up Fandango Creek 5 or 6 miles, continuing easterly to Fandango Valley, where several battles with the Piute were fought.

From Fandango Valley southward to Cedar Peak the eastern boundary follows the crest of Warner Range. The southern boundary is a nearly straight line from Big Sage Reservoir to Cedar Peak.

Their territory is mainly an open desert plain dotted in the hills with junipers and mountain mahogany. Their principal rancheria was on the mesa 8 or 10 miles north of Alturas.

VILLAGES OF THE HĀ'-WE-SI'-DOO

Ah-lahm'-se-ge.—On east side of southern part of Goose Lake between Sugar Hill and Davis Creek.
Chah'-lahk-se.—At or near west base of Cedar Mountain, about 11 miles northeast of Alturas.

[1] The name of the band on the east side of Goose Lake is *Ah-lahm'-se-ge;* that of the band on the west side is *Mă-too-tsā'.*

[2] Some members of the tribe say that the line was at Sugar Hill, 5 or 6 miles south of Willow Ranch.

Hā-we-si'-doo.—On the mesa about 10 miles north of Alturas. The ruling village, from which the tribe took its name.

Mă-too-tsā'.—On west side of southern part of Goose Lake, about 14 miles north of Alturas.

Adjoining tribes.—The *Hā'-we-sī'-doo* were in contact with four tribes: the *As'-tah-ke-wī'-che* on the west; the *Modok* on the north; the *Northern Piute* on the northeast and east; the *Ko'-se-al-lek'tĕ* on the south.

THE KO'-SE-AL-LEK'-TE TRIBE

PLATES 16 AND 17

The *Ko'-se-al-lek'-tĕ* are a small tribe centering on the Alturas Plain and reaching easterly to the crest of the Warner Mountains. Their territory, nearly square in outline, is sandwiched in between that of the *Hā-we-si'-doo* on the north and the *Ham-mah'-we* on the south. Their northern boundary extends easterly from Big Sage Reservoir to Cedar Mountain (or perhaps the adjacent Bald Mt., called Cedar Mt. on some maps); the eastern boundary follows the summit of Warner Range from Cedar Mt. to Warren Peak (called Buck Mt. on some maps); the southern boundary is a straight line from Warren Peak to Signal Butte on South Fork Pit River (4 miles north of the mouth of Fitzhugh Creek) and continues westerly for 10 or 12 miles; the western boundary, apparently, is a north-south line from Big Sage Reservoir southward, passing a little west of Essex Hot Spring and continuing to intersect the latitude of Signal Butte. It thus includes the treeless desert region of Rattlesnake Creek, valuable stretches of upper Pit River and the lower part of South Fork Pit, together with the several streams that flow westerly from Warner Range to South Fork Pit River.[1]

KO'-SE-AL-LEK'-TĔ VILLAGES AND BANDS

Del'-mo-mi'-che or *Tal'-mo-mi'-che* band (village *Del-mo'-mah*).—At Essex Hot Springs 10 miles west of Alturas; westernmost band of the Ko'-se-al-lek'-tĕ.

Ham-mah'-le-lah'-pe.—Village and band on Pine Creek near mouth of canyon where creek comes out from Warren Peak of Warner Range. The territory of this band adjoins on the south that of the Ham-mah'-we.

Ho-mā'-wet.—Village and band at foot of Warner Range about 6 miles NNE of Alturas.

Ko'-se-al-lek'-tah.—Ruling band; village on site now occupied by Alturas.

Too'-me-lit or *Doo'-me-lit.*—Village and band about 3 miles SW of Alturas.

[1] I have been reluctant to accord tribal rank to such small divisions as those of the *Hā'-we-şi'-doo* and *Ko'-se-al-lek'-te,* but since the adjacent related tribes call them 'tribes' and refuse to regard them as a part of themselves, and since each comprised a number of villages, no other course seems open.

THE HAM-MAH'-WE TRIBE

PLATES 18-21

The *Ham-mah'-we, Ko'-se-al-lek'-te* and *Hā'-we-si'-doo* are the easternmost of the Pit River tribes. They form a north-south series, one above another, from Madeline Plains to Goose Lake, and on the east all three abut against the Northern Piute. All three reach the crest of the Warner Mountains but owing to the slightly easterly trend of the southern part of the range, the *Ham-mah'-we* attain a longitude a trifle nearer the rising sun than do either of their more northern neighbors.

The territory of the *Ham-mah'-we* lies between that of the *At-wum'-we* and *Ap-woo'-ro-kāe* on the west and the *Northern Piute* on the east. It is broadest at the north, narrowing rapidly to the south.

The northern boundary is a remarkably straight line 35 miles in length, running nearly due east from Scheffer Mountain to Warren Peak (known also as Buck Mountain, altitude 9700 ft.), crossing South Fork Pit River at Signal Butte about 4 miles north of the junction of Fitzhugh Creek with South Fork Pit River, midway between Likely and Alturas. The western boundary runs southeasterly from Scheffer Mountain (or perhaps from Stone Coal Valley west of Scheffer Mountain) following the divide east of Cottonwood and Ash Creeks, and thence south to the east side of Grasshopper Valley.

The eastern boundary follows the crest of Warner Mountains from Warren Peak southward to the end of the range, beyond which it curves to the southwest between Cedar Creek and Red Rock Valley, continuing apparently to McDonald Peak and thence southwesterly to the end of Fredonyer Mts. south of Madeline Plains.

The main part of the territory of the *Ham-mah'-we* is a broad open plain bisected by the marshy valley of South Fork Pit River and known as Likely Valley. It includes Madeline Plains on the south, and Jess and West Creek valleys on the east. It is limited on the west by the hills west of Madeline Plains and on the east by the divide between Cedar Creek and Red Rock Creek—Red Rock Valley belonging to the *Piute.*

The *Ham-mah'-we* are in contact with four tribes: the closely related *As-tah-ke-wī'-che* and *Ko'-se-al-lek'-te* on the north; the *At-wum'-we* and *Ap-woo'-ro-kā'e* on the west and southwest; the *Northern* Piute on the east and southeast.

FORMER PERMANENT (WINTER) VILLAGES OF THE HAM-MAH'-WE

Bo'-yah.—In Jess Valley.
Sah-lah'-wit.—In West Creek Valley.
Tat'-nah-hōm'-zah.—On Fitzhugh Creek near its junction with South Fork Pit River.
Til-luk-ko'-be (*Tul-luk-ko'-be*).—In Likely Valley near present settlement of Likely.

NAMES USED BY THE HAM-MAH'-WE FOR THEMSELVES AND OTHER TRIBES AND BANDS

Related tribes and bands:

A-choo'-mah'-we.—Fall River Valley tribe..... [*A-choo'-mah'-we*]
Ah-mitch'-e (*Ah-mit'-se" Ah'-mit*).—Dixie Valley and Eagle Lake tribe..... [*Ap-woo'-ro-kā'e*]
As'-tah-ke'-watch, As-tah-re'-wah and *As-tah-kah-we-zo'.*—Hot Springs or Canby Valley tribe.... [*As-tah-ke-wi'-che*]
At-wum'-zan'-ne.—Big Valley tribe..... [*At-wum'-we*]
Chah'-lahk'-se.—Hā-we-si'-doo Band 11 miles NNE of Alturas ..... [*Chah'-lahk-se*]
Del-mo'-mah.—Band between Alturas and Canby Valley ..... [Band of *Ko'-se-al-lek'-tĕ*]
E-tah'-me.—Another name for Big Valley tribe.... [*At-wum'-we*]
Hah-dik'-yu'-we.—Hat Creek tribe..... [*At-soo-kā'-e*]
Ham-mah'-le-lah'-pe.—Band of Ko-se-al-lek'-tĕ on Pine Creek ..... [*Ham-mah'-le-lah'-pe*]
Ham-mah'-we.—Their name for their own tribe; used also by related tribes. Also called *Tul-lok-ko'-be* or *Do-lu-ko'-be,* the name of So. Fork Pit River..... [*Ham-mah'-we*]
Hā-we-si'-doo.—Tribe extending from Goose Lake south to about 8 miles north of Alturas..... [*Hā-we-si'-doo*]
Ko'-să-lek'-tah.—Tribe on Alturas Plain..... [*Ko'-se-al-lek'-tĕ*]
Pat'-yu-lo'-mit.—Ham-mah'-we bands in West Creek and Jess Valleys..... [*Pat-yu-lo'-mit*]
Tŏ-bŭ'^{ch}-we, Dah-bo^{ch}-e or *Bah-bo^{ch}-e.*—Ash Creek band of *At-wum'-we* ..... [*Dah-bo^{ch}-e*]

Unrelated tribes:

Ah-poo'-e.—Tribe in and east of Surprise Valley ..... [*Northern Piute*]
Loo'-too-ah'-me (*Loot-wah'-me*).—Tribes north of Pit River tribes..... [*Modok* and *Klamath,* collectively]
Pah-kah'-mah-le'.—Big Meadows Midoo... [*No-to-koi'-yo Mi'-doo*]

NAMES USED FOR HAM-MAH'-WE BY OTHER TRIBES

NAME	TRIBE USING NAME
As-pe-se' and *Ah-pis'-se-ye*	*Ap-woo'-ro-kā'e*
At-wum-chan'-ne and *Ham-mah'-we*	*Mo-des'-se*
At-wum'-jen'-ne and *Ham-mah'-we*.....	*As'-tah-ke-wī'-che*
Ham-mah'-we	*At-wum'-we* and *As-tah-ke-wi'-che*

GEOGRAPHIC NAMES USED BY THE HAM-MAH'-WE

Crooks Canyon, west of Likely.....	Soo'-dah pe-dā'-ge
Blue Lake three miles south of Jess Valley and five east of forks of West Creek.....	Tes-ahp'-te
Eagle Lake	As-soo-soo' kah'-te
Eagle Peak of Warner Range.....	Wah'-dok-tsoo'-ge
Fitzhugh Creek nine miles north of Likely.....	Tan'-no-hum'-jah
Small hill south of Fitzhugh Creek.....	Yah^{eh}-poo'-mah
Grasshopper Valley	At'-too-um-wah'
Horse Lake	Tahs'-te at'-wum (slurred, Tahs-taht'-wum)
Hot Spring on South Fork Pit River east of Likely	Te'-mah kahtch'-hit
Indian Reservation about four miles southeast of Likely	Choo-loo'-ko'-pe
Lava hills (sagebrush and juniper) south of Indian Reservation	Ko-pah'-ko
Pointed peak south of Reservation.....	Ten'-ne-heu'-it
Likely Valley	Doo-loo'-ko'-be
Madeline Plains	Sel-lat'-too-um
Sagebrush Hole or Basin.....	Pah'-tah lahts ah'-mit
Signal Butte two miles north Fitzhugh Creek..	San-kow'-jā
Snowstorm Mt. on Piute-Hammahwe boundary (probably McDonald Peak).....	Choos'-leu ah'-ko
South Fork Pit River.....	Dŏ-lŭ'-ko'-be; Doo-loo'-ko'-be; or Tŭ-lo-ko'-be
Warren Peak, locally called Buck Mt.....	Tahk'-tah-gā'-wah
Small butte at east base Warren Peak.....	Itch'-it

THE ATSOOKĀ'-AN FAMILY

The *Atsookā'-an* family comprises only two tribes: the *At-soo-kā'-e,* known as the Hat Creek tribe, and the *Ap-woo'-ro-kā'e,* known as the Dixie Valley tribe. Heretofore they have been classed among the Pit River tribes, but their language, as pointed out by Dixon and confirmed by my much fuller vocabularies, is widely different.

The area they occupy lies immediately south of that of the Pit River tribes (*Achomah'-an* Family), extending from a point about 8 miles east of the settlement of Montgomery Creek, easterly to Hayden Hill, the Fredonyer Mountains (between Eagle and Horse Lakes), and the divide east of Willow Creek Valley. In a north-south direction they reach from about a mile north of Cassel on Hat Creek south to Lassen Volcano, and farther east from Hayden Hill to the divide south of Eagle Lake. Their territory in an east-west direction measures about 65 miles; in a north-south direction, in the widest part, about 35 miles.

The boundary between the two tribes has been located for me by old Indians of both tribes in exactly the same way.

THE AT-SOO-KĀ'-E TRIBE

PLATES 22 AND 23

The *At-soo-kā'-e,* or Hat Creek tribe, inhabit the country north of Mt. Lassen from Lassen Peak to a mile or a mile and a half north of Cassel postoffice.

The northern boundary, beginning at the southwest corner of Goose Valley, runs easterly for about 4 miles (skirting the south edge of this valley a little more than a mile north of the latitude of Burney) and then turns north to Lookout Mountain (a peak in the ridge between Goose and Burney Valleys 4¼ miles north of Burney postoffice) where it bends abruptly east, following apparently a straight line for 16 miles to the pass between Bald Mountain and the hill immediately north of it, whence it turns abruptly southeast, becoming the eastern boundary and continuing in the same direction in a straight line for 19 or 20 miles to the east side of Grass Valley, where it changes to southwest, passing Poison Lake and reaching the lava mountains about 12 miles east of Lassen Peak. The western boundary, from the headwaters of Montgomery Creek, runs southerly along the crest of the northern Sierra Nevada for about 10 miles to Snow Mountain, where it turns southeast and continues for about 24 miles, by way of the west side of Bunch Grass Valley and Noble Pass, to Lassen Peak.

The territory of the *At-soo-kā'-e* thus includes the greater part of Burney Valley, the whole of Burney Butte, Tamarack, McGee and Crater Peaks, Bald Mountain on the northeast, Bunch Grass Valley on the west, Grass Valley on the east, the entire drainage basins of Lost Creek and of Burney and Hat Creeks except a few miles of their lower courses near Pit River, a multitude of small lakes, and the tremendous lava ridges that spread northerly from Mt. Lassen.

It is an exceedingly mountainous country strewn with lava and beset with lofty extinct volcanoes. The greater part is forested with coniferous trees intermixed with oaks, and, strange to say, with an isolated area of Digger pines (*Pinus sabiniana*) which extends from about 3 miles west of Cassel on Hat Creek easterly for 16 miles to a point on the west side of Beaver Creek Valley 3 miles east of the east base of Bald Mt. (which is partly clothed with Ponderosa pines). East of the narrow valley of Beaver Creek the Digger pines continue to the rim of the deep canyon of the Great South Loop of Pit River, thus penetrating well into the territory of the *Ap-woo-ro-kāe.* On the north they cross Pit River immediately west of Fall River Mills and reach their northern limit 4 or 4½ miles beyond, there entering the

territory of the *A-choo'-mah'-we.* This forest is of unusual interest, consisting not only of Digger and Ponderosa pines, but also of an abundance of large junipers, and of mountain mahogany of both desert and California species, and including among the shrubs such subarid species as redbud, aromatic sumac, servisberry, mountain manzanita, and in places sagebrush.

Contrasted with this rock strewn forest area is the Valley of Hat Creek, a deep swiftly flowing stream bordered by grassy meadows and marshes fed by numerous springs, some of large size.

The *At'-soo-kā'-e* are in contact with seven tribes: the *Nos'-se* or *Yah'-nah* on the west and southwest, the *Mo-des'-se* on the northwest, the *To-mal-lin'-che-moi', Il-mah'-we* and *A-choo'-mah'-we* on the north, the related *Ap-woo'-ro-kā'e* on the east, the *Mi'duan No-to-koi'-yo* on the south.

NAMES USED BY THE AT'-SOO-KĀ'-E FOR THEMSELVES AND OTHER TRIBES

Related tribes:

Ahk-koo'-e.—Tribe in Big Valley.....[*At-wum'-we*]
At'-soo-kā'-e (*Ah'-tsoo-kā'-e*).—Their name for their own tribe.....[*At'-soo-kā'-e*]
Oo'-kah-soo'-e.—'Tribe' in Burney Valley....[Band of *At'-soo-kā'e*]
Oo'-we-che'-nah.—'Tribe' in Goose Valley....[Band of *To-mal-lin'-che-moi'*]
Po'-mah-de'-he.—Tribe at Big Bend of Pit River.....[*Mŏ-des'-se*]
Too-e-chow'-we.—Tribe in Fall River Valley..[*A-choo'-mah-we*]
Wah'-doo-kā-e.—Tribe in Dixie and Eagle Lake Valleys.....[*Ap-woo'-ro-kā'e*]

Unrelated tribes:

Ah-tso-hen'-ne-ye'.—Modok tribe.....[*Loo'-too-ah'-me*]
Hen'-nah.—Tribe in Surprise Valley.....[*Northern Piute*]
Ok'-pis-se'.—Tribe south of Honey Lake.....[*Wash'-shoo*]
Pe'-kah-soo'-e.—Tribe in Big Meadows.....[*No-to-koi'-yo Midoo*]
Te'-mow-we.—Tribe at Round Mountain.....[*Nōs'-se* or *Yah'-nah*]

NAMES USED FOR AT'-SOO-KĀ'-E BY OTHER TRIBES

NAME	TRIBE USING NAME
Ah-doo-wah'-no-che-kah-te, At-too-an'-noo-che, At-wah-noo'-che, and *Tah-wahn'-noo'-che*	*Mo-des'-se*
Ah'-tsoo-kā'-e	*Ap-woo'-ro-kā'e*
Hah-dik'-yu'-we	*Ham-mah'-we*
Hat'-te-we'-we and *Hat'-te-we'-we es*	*At-wum'-we* and *As-tah-ke-wī'-che*
At-wum'-noo-che, To-ah-no'-che and *Had'-de-we'-we*	*A-choo'-mah'-we*
Wah-num-che'-wah.—Band in Burney Valley	*Mo-des'-se*

GEOGRAPHIC NAMES USED BY THE AT'-SOO-KĀ'-E

Burney Butte	Ah-po'-hah
Burney Valley	Oo'-kah-soo'-ĕ'
Dixie Valley	Op'-wah-de'-wah
Fall River Mills	Te-chow-e'-wah
Hat Creek	E-dits-te'-e
Lassen, Mt.	Per-roo'-e-ke'-nah
McGee and Crater Peaks	Bop'-ske
Pit River	Po'-mah-rah
Shasta, Mount	Wi'-ke

THE AP-WOO'-RO-KĀ'E TRIBE[1]

PLATES 24-27

The *Ap-woo'-ro-kā'e* or Dixie Valley tribe owned a considerable area immediately east of their near relative, the *At'-soo-kā'-e,* extending from the west side of Beaver Creek Valley, a mile or two east of Bald Mountain, easterly to Hayden Hill, and southeasterly to include Grasshopper Valley, Eagle Lake, and Willow Creek Valley or Basin, just over the ridge north of Susanville. The northern boundary, beginning on the west about a mile northeast of Bald Mountain, runs northeasterly, crossing Beaver Creek and the west arm of the south loop of Pit River to Muck Valley, whence it immediately recrosses Pit River (the eastern arm of the loop) and continues easterly in a nearly straight line for 15 miles to Hayden Hill. The east boundary, beginning at Hayden Hill, follows a southeasterly course along the low divide between Dry Valley and Grasshopper Valley and continues in the same general direction to the Fredonyer Mountains between Eagle Lake and Horse Lake, turning thence southward and following the divide east of Willow Creek Valley. The southern boundary follows the divide between the Susanville plain on the south and the valleys of Eagle Lake and Willow Creek on the north, continuing westerly along the same divide to the upper part of Pine Creek. The western boundary is the intertribal line already described as the eastern boundary of the *At'-soo-kā'-e.*

The territory of the *Ap-woo'-ro-kā'e* thus includes a very short stretch of Pit River (the southern part of the South Loop south of Muck Valley), the greater part of the valley of Beaver Creek, the whole of Horse Creek Valley, Dixie Valley, Grasshopper Valley, the

[1] The pronunciation of the last syllable of the name *Ap-woo'-ro-kā'e* is not perfectly clear. The terminal *e* is not distinctly uttered—as it is in the case of the *At-soo-kā'-e.* The word may be written *Ap-woo'-ro-kā''* (prolonging the *ā* sound) or *Ap-woo'-ro-kā'e*—as here adopted.

valleys of Eagle Lake and Willow Creek, and numerous volcanoes, craters and buttes. The area of the tribe therefore is considerably greater than that of the related *At'-soo-kā'-e.*

The country of the *Ap-woo'-ro-kā'e* lacks the continuous coniferous forests of the At'-soo-kā'-e. At the same time some of the higher ridges are forested with yellow pine [Ponderosa pine], but the greater part of the area is open rocky sagebrush country dotted with juniper and mountain mahogany, in places of sufficient size and abundance to form low open forests—always attractive and welcome to the traveler—here and there alternating with moist grassy valleys and little lakes. Besides these, is the large and beautiful body of water known as Eagle Lake, bordered on the east by a juniper-covered lava ridge, and on the west, at a little distance, by continuous coniferous forests that push north from the valuable timber lands of the *No-to-koi'-yo Midoo.*

In marked contrast, and beginning only 4 or 5 miles north of Eagle Lake, is the bare alkali flat known as Grasshopper Valley which, though only 10 miles in length by half that in width, is a pointed reminder of the extensive desert flats not far away.

The *Ap-woo'-ro-kā'e* are in contact with six tribes, namely: the related *At'-soo-kā'-e* on the west, the Fall River *A-choo'-mah'-we* on the northwest, the Big Valley *At-wum'-we* on the north, the *Ham-mah'-we* of Madeline Plains on the northeast, the *Northern Piute* on the east and southeast, the *Mi'doo No'-to-koi'-yo* on the south.

FORMER VILLAGES OF THE AP-WOO'-RO-KĀ'E[1]

Ap'-wah-re'-wah.—In Dixie Valley; said to have been a large town. [Can it be another name for *Rats-ow'-we-ke?*]

Pits-ă-roo'-hoo (or *Pit-să-roo'-hoo*).—In Willow Creek Valley.

Ras-să-re'-wah.—On Beaver Creek.

Rats-ow'-we-ke.—On Indian Creek at east end of Dixie Valley, at foot of mountain ridge of same name. Principal village.

Sik-kah'-kek.—Another village on Beaver Creek.

[1] Harry Wilson, one of the head men of the Ap-woo'-ro-kāe, gave me the names of two villages on the Susanville side of Antelope Ridge, namely, *Nor'-ro-witch' hāch,* on or near present site of Susanville; and *Nor'-rah-chā'-e-che,* at south base of Antelope Ridge 5 or 6 miles northeast of Susanville. Another member of the tribe tells me that these villages belonged, not to his tribe, but to the Big Meadows tribe (*No-to-koi'-yo Midoo*) which probably is correct. I assume that Harry Wilson misunderstood my question.

NAMES USED BY THE AP-WOO'-RO-KĀ'E FOR THEMSELVES AND OTHER TRIBES

Related tribes:

Ahk-we", Ah-koo-we'-e'.—Big Valley tribe.....[*At-wum'-we*]
Ah-pe-se', Ah-pis'-se-ye. Likely Valley tribe on upper South Fork Pit River.....[*Ham-mah'-we*]
Ah'-tsoo-kā'-e.—Hat Creek tribe.....[*At'-soo-kā'-e*]
Ap-woo'-roo-kā'e, Ap-poo'-ro-kā" (A-poo'-ro-kā'e) Ap-wah'-roo-kā", Ap-wur'-roo-kā'e.—Their name for their own tribe.....[*Ap-woo'-ro-kā'e*]
As-stah-ke'-wah.—Hot Springs Valley tribe.....[*As-tah-ke-wi'-che*]
Po-mah-re'-ye.—Pit River tribe, next below Fall River Mills .....[*Il-mah'-we*]
Too'-e-tsow'-we (slurred *Te-tsow'-we*).—Fall River tribe .....[*A-choo'-mah'-we*]

Unrelated tribes:

Ah'-tsoo-hah-ne'-ye; Ah'-tsoo-hun'-ne .....[*Modok*]
Hen'-nah .....[*Piute*]
Mah'-nah-tse'-e; Mah'-nah'-tse .....[*Washoo*]
Pe'-kah-soo'-e; Te'-ke-soo-we.—Big Meadows tribe..[*No-to-koi'-yo Mi-doo*]
Te'-mow-we .....[*Nōs'-se* or *Yah'-nah*]

NAMES USED FOR THE AP-WOO'-RO-KĀ'E BY OTHER TRIBES

NAME	TRIBE USING NAME
Ah-mit'-at'-wum and Ah-mits'-che.—Band in Dixie Valley	*Mo-des'-se*
Ah-mitch'-e and Ah-mit'-se	*At-wum'-we, As-tah-ke-wi'-che,* and *Ham-mah'-we*
At'-to-maw'-wah.—Band in Grasshopper Valley	*A-choo'-mah'-we*
Choo-kā'-che.—Band on Beaver Creek	*Mo-des'-se*
Kaw-le'-wah and Ah-mit'-che	*A-choo'-mah'-we*
Wah'-doo-kā-e	*At'-soo-kā'-e*

GEOGRAPHIC NAMES USED BY THE AP-WOO'-ROO-KĀ'E

Bald Mt.	We-puk'-kah-me
Beaver Creek	Ko-too'-roo-si'
Davis Creek, Big	Ti'-yu mur-ră si'-te-ke
Davis Creek, Little	Wah-mo-pōwk'-noo-e
Big Valley	Ahk-woo'; Ah-ko-wah'
Crater Butte Lake, eight miles east-southeast of Poison Lake	Chā'-heu poo-wow'
Dixie Valley	Ap-wah-re'-wah
Dry Grass Valley, about 3 miles north of Poison Lake	Po-sĕ'-te
Dry Valley	Too'-ser-ritch'-e
Eagle Lake	At-sip sook-ă-de'; Ah-tsip soo'-kă-de'

Grasshopper Valley	Ak-we yu-bow
Hat Creek	At-soo-kā'-yah
Hayden Hill	Tsah-mā'-heu
Lassen, Mt.	Wi'-ko hin'-ki
Likely Valley, on Upper South Fork Pit River	Ah-pe-se'
Mountains between Dixie Valley and Big Valley	Ahk-wi-heu; Ahk-we'-ă-heu'
Muck Valley	Ah'-te-ke
Pit River (the main stream)	Po'-mah-rah
Pit River, Great South Loop between Muck Valley and Horse Creek	Jak-chah-se'
Poison Lake	Her-rup'-mah
Reservoir Valley	Too-loo-we'-too-ke
South Fork Pit River	Ham'-mah-de'-he
Willow Creek (east side Hayden Hill to Big Valley)	Tsah'-he-se
Willow Cr., east of Eagle Lake	Pe-cher'-ro-oo'
Willow Creek Mountain	Pe-cher'-rŏ ah-koo

ALPHABETIC LIST OF PIT RIVER TRIBES AND BANDS

NAME	LOCATION AND AUTHORITY
Ă-choo'-mah'-we (Ah-choo-mah'-we; Ah-choo-mah-we'-che; Ă-ju'-mah'-we)	Fall River tribe; their name for themselves; also used by Mo-des'-se and related tribes. Pronounced *A-ju'-mah-we* by the At-wum'-we and As-tah-ke-wi'-che. [*Adzuma'wi* Handbook, 1907, from Curtin MS., 1889; DeAngulo. 1926.] See also *Hā-wis-aht'-wum-we.*
Ah-doo-wah'-no-che	Modesse name for At'-soo-kā'-e. See At-too-wah'-noo-che.
Ah-koo-we'-e' (Ahk-koo'-we; Ahk-we")	Ap-woo'-ro-kā'e and At-soo-kā'-e name for Big Valley At-wum'-we.
Ah-lahm'-se-ge	Northeastern band of Hā'-we-si'-doo, east of southern part of Goose Lake. Their name for themselves; used also by the At-wum'-we, As-tah-ke-wi'-che, Ko'-se-al-lek'-tĕ and Ham-mah'-we.
Ah-me'-ċhe (Ah'-mits)	Mo-des'-se name for closely related band at 'The Cove' on Pit River.
Ah-mit'-che (Ah-mit'-se, Ah-mits'-che, Ah-mitch'-e, Ah-mit, and Ah'-mit at'-wum)	Variants of name applied to Dixie Valley Ap-woo'-ro-kā'e by all the Pit River tribes proper (Achoomah'-an Family).
Ah-pe'-dah-dā' (Yah-pe'-dah-dā')	Large At-wum'-we village on Ash Creek in the open flat of Big Valley 7 miles west of Adin. Ruling band.

Ah-pis-se'-ye (Ah-pe-se') .....Ap-woo'-ro-kā'e name for Ham-mah'-we.

Ah-stah'-ke-wi'-che .....See As-tah-ke-wi'-che.

A-ju'-mah-we .....As-tah-ke-wi'-che and At-wum'-we pronunciation of Ă-choo'-mah'-we. Used also by members of other tribes.

Akʰowigi .....Given by Dixon (1908) as At-soo-kā'-e name for Beaver Creek band [of Ap-woo'-ro-kā'e].

Ap'amadji .....Given by Dixon (1908) as Ă-choo'-mah'-we name for Burney Valley band of At-soo-kā'-e. See *Wah'-num-che-wah.*

Ap-woo'-ro-kā'e .....Dixie Valley tribe, extending to and including Eagle Lake; their name for themselves. [Name written *Apwaraki* by Kelsey MS., 1906; *Apwarukē'i* by Dixon, 1908.]

As'-tah-kah-we-zo' .....Ham-mah'-we name for As-tah-ke-wi'-che.

As-tah-ke-wi'-che[1] (As-tah-re-wi'-se).Tribe in Canby (Hot Springs) Valley; their name for themselves (pronounced As-tah-re'-wi'-che). Called As-tah-ke'-watch, As'-tah-re'-wah and As'-tah-kah-we-zo' by the Ham-mah'-we; As-tah'-re-wi'-ge by the At-wum'-we; Ah-stah-ke-wi'-che by the Ă-choo'-mah'-we and slurred As-tah-ke'-wah (name of Hot Springs Val.) by neighboring tribes. *Astakiwi* of Kroeber, 1925.

A-tco-mâ-wi (Mallery, 1881).....See Ă-choo'-mah'-we.

At-soo-kā'-e (Ah'-tsoo-kā-e) .....Hat Creek tribe; their name for themselves; used also by Ap-woo'-ro-kā'e. [Written *Atsugē'wi* by Dixon, 1905 and 1908; *Atsuge* by Mason, 1904, and by DeAngulo, 1926].

At'-to-maw'-wah ..... Ă-choo'-mah'-we name for Grasshopper Valley band of Ap-woo'-ro-kā'e.

At-too-wah'-noo-che (At-too-an'-noo-che; slurred Ah'-wah-noo'-che) ...Mo-des'-se name for Hat Creek tribe (At-soo-kā'-e).

Atuami, A-tu-a-mih .....See At-wum'-we.

At'-wum-chan'-ne (At-wam-chun'-ne) .....Mo-des'-se name for Ham-mah'-we.

At-wum'-jen-ne .....As-tah-ke-wi'-che name for Ham-mah'-we.

At-wum'-noo-che .....Ă-choo'-mah'-we name for At-soo-kā'-e.

[1] Name written *Astakaywas* and *Astakywich* by Stephen Powers in 1874: *Es-ta-ke'-wach* by Powers in 1877; *Astaqke'wa* in Handbook Am. Inds. (after Curtin MS., 1889), 1907; *Astaghiwawi* by DeAngulo in 1926.

At-wum'-we .....Big Valley tribe; their name for themselves; used also by As-tah-ke-wi'-che. [Written *A-tu-a'-mih* by Powers, 1877; *Atuami* by Kroeber, 1925.]

At-wum-zan'-ne and E-tah'-me .....Ham-mah'-we names for At-wum'-we. [Written *Atwamzini* by DeAngulo, 1926.]

Bah'-boᶜʰ-e (Dah-boᶜʰ-e, or Tŭ-bŭᶜʰ-we) .....Ham-mah'-we name for Ash Creek band of At-wum'-we. See Ko-sel-lat'-to-mah.

Big Valley Indians (Gatschet, 1890). See At-wum'-we.

Chah'-lahk-se .....Hā-we-si'-doo village and band at west base of Warner Mts. about 11 miles northeast of Alturas.

Chah-wahs'-te' chan-ni-che .....One of the Mo-des'-se names for E-tsah'-tah, the Goose Valley band of To-mal-lin'-che-moi'.

Chenoya (Chenoyana, Chunoi'yana, Teunoiyana) .....Yah'-nah name for At-soo-kā'-e. Handbook 1907 from Curtin MS. 1885.

Choo-kā'-che .....Mo-des'-se name for Beaver Creek band of Ap-woo'-ro-kā'e. See Ras-să-re'-wah and Sik-kah'-kek.

Chu-mâ'-wa .....Given by Powers (1877) as tribe in Round Valley. The Round Valley referred to is just NE of Adin, in the NE corner of Big Valley. It was occupied by the Se-te'-wah band of At-wum'-we. The Chu-mâ-wa is probably a rendering of Ju-mah'-we, a term sometimes applied to Pit River tribes.

Dah-boᶜʰ-e (or To-bŭᶜʰ-we) .....Mo-des'-se name for Ash Creek band of At-wum'-we; called *Bah'-boᶜʰ-e* and *To-bŭᶜʰ-we* by the Ham-mah'-we; *Debaw'-kĕ-ĕ* by the As-tah-ke-wi'-che. See Ko-sel-lat'-to-mah.

Dal'-mo-mi'-che, Del'-mo-mi'-che; Tal'-mo-mi'-che (village, Del-mo'-mah, Tal-mo'-mah) .....Ko'-se-al-lek'-tĕ village and band at Essex Hot Spring, 10 miles westerly from Alturas; westernmost band of Ko'-se-al-lek'-tĕ.

Dixie Valley tribe.....See Ap-woo'-ro-kā'e.

Do-lu'-ko'-be or Tŭ-lok-ko'-be.....Name of South Fork Pit River, often applied to the Ham-mah'-we.

Doo'-me-lit .....See Too'-me-lit.

Eagle Lake Indians (Rebellion Records, 1897) .....See Ap-woo'-ro-kā'e.

E-chat'-tah-we .....Ă-choo'-mah'-we name for Goose Valley band of To'-mal-lin'-che-moi'.

E-poo'-de .....Mo-des'-se name for closely related band on Montgomery Creek.

Es-ta-ke′-wach (Powers, 1877)..... See As-tah-ke-wi′-che.

E-tah′-me ..... One of the Ă-choo′-mah′-we and Ham-mah′-we names for Big Valley At-wum′-we; also used by Ă-choo′-mah′-we as nickname for Mo-des′-se.

E-tsah′-tah (E-tsah′-tah iss) ..... Mo-des′-se name for Goose Valley band of To-mal-lin′-che-moi′. See E-chah′-tah-we.

Had′-de-we′-we ..... See Hat′-te-we′-we.

Hah-dik′-yu′-we ..... See Hat-te-we′-we.

Hah-te′-wah ..... Given by Powers (1877) as Hot Springs Valley tribe [As-tah-ke-wi′-che]. See *Han-too′-che.*

Hamefcuttelies (Powers, 1874; Hamef-kut′-tel-li, Powers, 1877)..... See Ham′-mă-o-ket′-tal-le.

Ham-mah′-le-lah′-pe ..... Ko′-se-al-lek′-te village and band on Pine Creek near mouth of canyon where creek emerges from west base of Warren Peak. The territory of this band adjoins that of the Ham-mah′-we on the south and extends west to South Fork Pit River. Name used also by Ham-mah′-we.

Ham-mah′-we ..... Tribe from Likely Valley on South Fork Pit River to Madeline Plains; their name for themselves; used also by Mo-des′-se, At-wum′-we, As-tah-ke-wi′-che, and Ko′-se-al-lek′-tĕ. [Name written *Hu-mâ′-whi* by Stephen Powers in 1877. *Hamawi,* Kroeber, 1925.]

Ham′-mă-o-ket′-tal-le[1] ..... Mo-des′-se name for At-wum′-we of Big Valley.

Ham-mow-ēs′ ..... One of the At-wum′-we names for Fall River Ă-choo′-mah′-we. [See also Ă-ju′-mah′-we.]

Han-too′-che (Han-too′, Han-teu′).. As-tah-ke-wi′-che band in Stone Coal Valley. Name used by Mo-des′-se for entire As-tah-ke-wi′-che tribe. *Han-tiwi,* Kroeber, 1925.

Hat Creeks; Hat Creek tribe..... See At-soo-kā′-e.

Hat′-mah (Too-hat-mah) ..... Cayton Valley band of Il-mah′-we; their own name; used also by Mo-des′-se and Ă-choo′-mah′-we.

Hat′-te-we′-we (Had′-de-we′-we, Hat′-te-we′-we es) ..... As-tah-ke-wi′-che and At-wum′-we name for Hat Creek At-soo-kā′-e. Called Hah′-dik′-yu′-we by the Ham-mah′-we. [Written *Hadi′wiwi* by DeAngulo, 1926.]

[1] Called Hamefcuttelies by Stephen Powers in 1874.

Hā-we-si′-doo (Hā-we-sā′-doo, Hā-we-si′-too) ..... Tribe from Goose Lake to northern end of Alturas plain; their name for themselves; used also by Ă-choo′-mah′-we, As-tah-ke-wi′-che, Ham-mah′-we and Ko′-se-al-lek′-tĕ.

Hā′-wis-aht′-wum-we ..... One of the names used by Mo-des′-se for Ă-choo′-mah′-we.

Ho-mā′-wet ..... Ko′-se-al-lek′-tĕ village and band at west base of Warner Range about 6 miles northnortheast of Alturas.

Hot Springs Indians (Gatschet, 1890) ..... See As-tah-ke-wi′-che.

Hu-mâ-whi (Powers, 1877; Powell, 1891) ..... See *Ham-mah′-we.*

Idjuigilum′idji ..... Given by Dixon (1908) as Ă-choo-mah′-we name for Beaver Creek band of Dixey Valley Indians [Ap-woo′-ro-kā′e]. Called Choo-kā′-che by the Mo-des′-se.

Il-mah′-we ..... Pit River tribe, from Pecks Bridge nearly to Fall River; their name for themselves; used also by the Mo-des′-se, Ă-choo′-mah′-we and At-wum′-we. Named from *Il-mah′,* their principal village.

Ko′-se-al-lek′-tĕ (Ko-sal-lek′-tah) .. Tribe occupying Alturus Plain from about 8 miles north to 6 miles south of Alturas; their name for themselves; used also by all related tribes from the *Mo-des′-se* to the *Ham-mah′-we.* They had at least 5 permanent (winter) villages. [Doubtless DeAngulo's *Qosa-lektawi* (1926), mentioned without locality.]

Kaw-le′-wah ..... Ă-choo′-mah′-we name for Dixie Valley Ap-woo′-ro-kā′e.

Ko-sel-lat′-to-mah ..... At-wum′-we band in Ash Creek Valley.

Kum′ Mi′-dem ..... No-to-koi′-yo Midoo name for Pit River Tribes. *Kŏm′-maidŭm,* Handbook 1907 (from Dixon MS. 1904).

Lah′-lah-pis′-mah ..... Band of Mo-des′-se at Hot Springs on south side of Big Bend of Pit River, opposite Mo-dess′, the ruling village, which was on the north side.

Made′qsi (Handbook 1910, from Curtin MS. 1889)..... See Mo-des′-se.

Mah-pe′-dah-dā′ ..... Il-mah′-we band at junction of Salmon Creek with Pit River.

Mah-dā′-se ..... One of the Ă-choo′-mah′-we pronunciations of Mo-des′-se, which see. Written *Madehse* by Kroeber, 1925.

Mă-too-tsā' ..... As-tah-ke-wi'-che name for Hā'-we-si'-doo band on west side of southern part of Goose Lake.

Mo-aht'-was (Mo-e-twas, Palmer 1855; Mo'atwash, Mu'atwash, Gatschet 1890) ..... Klamath name for Pit River Indians.

Mo-des'-se ..... Tribe at Big Bend Pit River; their name for themselves. Used also by neighboring tribes. Pronounced *Mah-dā'-se* by some of the *Ă-choo'-mah'-we*. [Written Made'qsi in *Handbook Am. Inds.*, 1910, from Curtin MS., 1889.] Named from Mo-dess', the ruling village.

Monctske (Russell, 1857) ..... Yah'nah name for Mo-des'-se.

Mu'atwash ..... See Mo-aht'-was.

Oo'-kah-soo-we (Oo'-kah-soo-we ah-di-ow'-te) ..... At-soo-kā'-e name for Burney Valley band of their own tribe. Called *Wah'-num-che'-wah* by the Mo-des-se.

Oo-le'-moo-me ..... Mo-des'-se name for their village at Hot Spring on south side Pit River at Big Bend.

Oo'-we-che'-nah ..... At-soo-kā'-e name for Goose Valley band of To-mal-lin'-che-moi'. [See also E-tsah'-tah-iss.]

Palaihnih or Palaiks ..... Name used by Horatio Hale for Pit River tribes collectively (Ethnog. Wilkes Expd. 218, 569, 1846) and adopted by Gallatin, 1848; Latham, 1850; Berghaus, 1852; Eastman (map), 1852; Ludewig, 1858; Bancroft, 1875; Gatschet, 1877; Powell, 1891.

Pikas (Hutchings, 1857) ..... Given as Indian Valley name for Pit River Indians. Probably an error. The Indian Valley Indians are *No-to-koi'-yo Midoo*.

Pat'-yu-lo'-mit ..... Ham-mah'-we name for their bands in West Creek and Jess Valleys.

Pit Rivers ..... Common name for Pit River tribes.

Po-mah-de'-he (Po-mah-re'-he, Po-mah-re'-ye) ..... At-soo-kā'-e and Ap-woo'-ro-kāe name for Mo-des'-se and Il-mah'-we. Written *Pomar'ii* by Dixon (1908).

Poo'-e-choos (Poo'-e-soos') ..... Name, meaning 'easterners,' applied loosely by Wintoon to tribes east of themselves; often referring to Yah'-nah and Pit Rivers collectively. Variously written, as *Pu'-i-su, Pu'-su, Pu'-shush*, and other forms.

Qosalektawi ..... Achoma'wan 'group' mentioned without locality by de Angulo, 1926. Obviously Ko'-se-al-lek'-te, which see.

Se-te'-wah ..... At-wum'-we band in Round Valley, NE of Adin.

Tah'-sah ..... Mo-des'-se village on south side Pit River near Rope Ferry, ½ mile east of Hot Spring at Big Bend.

Tah'-wahn-noo-che ..... Slurred form of At-too-wah'-noo-che, the Mo-des'-se name for the Hat Creek At-soo-kā'-e. [See also Too'-e-tsow'-we.]

Tal'-mo-mi'-che ..... See Del'-mo-mi'-che.

Tcuno'iyana ..... See Chenoya.

Te-tsow'-we (Te'-chow-we) ..... Ap-woo'-ro-kā'e and At-soo-kā'-e name for Fall River Ă-choo'-mah'-we. Also called Too'-e-tsow'-we by the Ap-woo'-ro-kā'e.

To-ah-no'-che ..... Ă-choo'-mah'-we name for Hat Creek At'-soo-kā'-e. [See also Tah'-wahn-noo-che.]

To-bŭ^{ch}-we (Bah-bo^{ch}-e or Dah-bo^{ch}-we) ..... Ham-mah'-we name for Ash Creek band of At-wum'-we. Called *Dah-bō^{ch}-e* by the Mo-des'-se.

To-mal-lin'-che-moi' ..... Tribe on Pit River between Mo-des'-se and Il-mah'-we. Their own name; used also by Mo-des'-se.

Too'-e-tsow'-we (Too'-e-chow'-we, Te'-tsow-we) ..... Ap-woo'-ro-kāe and At-soo-kā'-e name for Fall River Ă-choo'-mah'-we.

Too-hat'-mah (slurred, Hat'-mah) .. Cayton Valley band of Il-mah'-we; their name for themselves; used also by Mo-des'-se and Ă-choo'-mah'-we.

Too'-me-lit (Doo'-me-lit) ..... Ko'-se-al-lek'-tĕ village and band about 3 miles southwest of Alturas.

To-tā'-o-me and Too-tā'-o-mal'-le ... Mo-des'-se name for At-wum'-we of Big Valley.

Tuqte'umi ..... Il-mah'-we name for At-wum'-we (Handbook 1907, from Curtin MS., 1889).

Wah'-doo-kā-e ..... At-soo-kā'-e name for Dixie Valley Ap-woo'-ro-kāe.

Wah'-num che-wi'-che ..... Mo-des'-se name for Burney Valley band of At-soo-kā'-e. See Oo'-kah-soo-we.

Wamarī'i ..... Given by Dixon (1908) as At-soo-kā'-e name for Burney Valley band. See Wah'-num-che-wi'-che.

Wen'-ne-hah'-le ..... Il-mah'-we village and band at falls in canyon of Pit River 3 miles below Fall River mouth.

Yah-pe'-dah-da' .....See Ah-pe'-dah-dā'.
Yah'-ho-re'-choo'-ish .....One of the Shaste names for Pit River Indians.
Yuca's [error for Yukes].....Name, meaning enemies, given by Lieut. Edward Russell and Col. G. Wright in 1853 (1857) for Pit River Indians.

NAMES USED FOR PIT RIVER TRIBES (COLLECTIVELY) BY UNRELATED TRIBES

The Klamath (Lakes) tribe call the Pit River Indians.. Mo-aht'-was
The Northern Piute (Fort Bidwell) tribe call the Pit River Indians ..... Ish'-she show'-we
The No-to-koi'-yo tribe call the Pit River Indians..... Kum'-mi'-dem
The Shaste tribe call the Pit River Indians..... Oo'-chah-hah-roo chah'-wish and Yah'-ho-re' choo'ish
The Wintoon tribe call the Pit River Indians..... Poo'-e-soos'
The Yah'-nah or Nos'-se tribe call the Pit River Indians. Chun-noi' yah'-nah

NAMES USED BY PIT RIVER TRIBES FOR UNRELATED TRIBES OF NORTHERN CALIFORNIA

NAME USED	TRIBE USING NAME	TRIBE TO WHICH NAME IS APPLIED
Ah-lah'-me (*Al-lah'-me*).	*Mo-des'-se, A-choo'-mah'-we* and *As-tah-ke-wī'-che.*	Klamath Lakes tribe.
Ah-poo'-e (*A-poo'-e*). [See also *Hen'-nah.*]	*Mo-des'-se, A-choo'-mah'-we, At-wum'-we, As'-tah-ke-wī'-che, Ham-mah'-we.*	Northern Piute.
Ah-tah'-me-kah'-me. [See also *Pas-sā'-put-che, Te-sī'-che* and *Te'-mow'-we.*].	*Mo-des'-se.*	Yah'-nah or Nōs'-se.
Ah-tsoo-hen'-ne-ye' (*Ah-tsoo-hah-ne'-ye, Ah-tsoo-hun'-ne*).	*At'-soo-kā'-e* and *Ap-woo'-ro-kā'e.*	Modok.
Ā-te'.	*Mo-des'-se.*	O-kwahn'-noo-tsoo'.
Bă-kah'-mah'-le (*Pah'-kĕ-mah-le; Pah-rah'-mah-le*). [See also *Pah-kah'-mah'-le, Bug-gah'-mah-le* and *Kă-bă'-mah'-le*].	*Mo-des'-se.*	No'-to-koi'-yo Midoo
Bug-gah'-mah-le and *Puk-kah'-mah.*	*A-choo'-mah'-we.*	No'-to-koi'-yo Midoo.
Che-yu'-wit.	*Mo-des'-se.*	Tribe on Squaw Creek; may be band of O-kwahn'-noo-tsoo'.
Ek-pe'-me (*E^{ch}-pe'-me*).	*A-choo-mah'-we, At-wum'-we* and *Mo-des'-se.*	Northern Wintoon.
Hā-wis-se-kahs'-te.	*Mo-des'-se.*	Trinity River Wintoon.
Hen'-nah.	*At'-soo-kā'-e* and *Ap-woo'-ro-kā'e.*	Northern Piute.
Kă-bă'-mah'-le, Kah-bah'-mah'-le and *Pă-kah'-mah'-le.* [See also *Bă-kah-mah'-le.*]	*At-wum'-we* and *As-tah-ke-wī'-che.*	No'-to-koi'-yo Midoo.
Loo'-too-ah'-me (*Loot-wah'-me*), *Loo'-too-am'-me.*	*A-choo'-mah'-we, At-wum'-we, Mo-des'-se, As-tah-ke-wi'-che* and *Ham-mah'-we.*	Modok or Modok-Klamath collectively
Mah-nah-tse'-e.	*Ap-woo'-ro-kā'e.*	Wash'-shoo.
Ok-pis-se'.	*At-soo-kā'-e.*	Wash'-shoo.
O-se'-low-wit.	*Mo-des'-se.*	*Wi-dal'-pom* band of Northern Wintoon.
Pah-kah'-mah-le', Pah'-kĕ-mah-le, Pah-rah'-mah-le. [See also *Bă-kah'-mah'-le, Bug-gah'-mah-le, Kă-bă'-mah'-le* and *Puk-kah'-mah.*].	*Ham-mah'-we* and *Mo-des'-se.*	No'-to-koi'-yo Midoo.
Pas-sā'-put-che. [See also *Te'-si-che.*]	*Mo-des'-se.*	Yah'-nah or Nōs'-se.
Pe'-kah-soo'-e.	*At-soo-kā'-e* and *Ap-woo'-ro-kā'e.*	No'-to-koi'-yo Midoo.
Puk-kah'-mah and *Bug-gah'-mah-le.*	*A-choo'-mah'-we.*	No'-to-koi'-yo Midoo.
Sas'-te'-che (*Shas'-te'-che*).	*A-choo'-mah'-we* and *Mo-des'-se.*	Sas'-te (Shas'-te) and O-kwahn'-noo-tsoo'.
Te'-ke-soo-we.	*Ap-woo'-ro-kāe.*	No'-to-koi'-yo Midoo.
Te'-mow-we.	*At'-soo-kā'-e* and *Ap-woo'-ro-kā'e.*	Yah'-nah or Nōs'-se.
Te'-si-che.	*A-choo'-mah'-we, At-wum'-we* and *Mo-des'-se.*	Yah'-nah or Nōs'-se.

WORD BORROWINGS FROM WESTERN SHOSHONEAN TRIBES BY THE AT-SOO-KĀ-E AND AP-WOO'-RO-KĀE

It will be observed that the suffix '*ōb*' is employed by the *At-soo-kā'-e* and *Ap-woo'-ro-kā'e* to denote that the words to which it is attached are names of plants (see Vocabularies, pp. 10 and 11). The term is borrowed from certain western Shoshonean dialects in which, similarly, it follows the specific names of many of the trees, bushes and other forms of plant life.

And it is still more surprising to note that among the various Shoshonean tribes certain words that by chance or otherwise bear

the closest likeness to those in the *Atsookā'-an* languages occur, *not* in the nearby *Northern Piute,* but in the vocabularies of the geographically remote *Monache* tribes of the western slope of the southern Sierra Nevada, notably the *Em'-tim-bitch* and *Wuk-să'-che*. This is shown by the following couplets:

	EM'-TIM-BITCH OR WUK-SĂ-CHE OR BOTH	A-SOO-KĀ-E OR AP-WOO'-RO-KĀE OR BOTH
Redbud	Kar-rah'-tah ōb	Tah-kah-kah ōb
Wild Plum	Pah-too ōb	Paht-kōb
Elder	Hoo-boo ōb	Ko-bah ōb
Acorn	Tik'-ki	Tah'-ke
Nuthatch	Kah'-dah-kah'-dă	Kah'-rah-kah-rah'
Small Rabbit (Cottontail or Brush Rabbit)	Tah-bo'-che	Dā-buk'-ke
Now	Man'-ne-kŭ	Ken'-ne-kah
Teeth	Tow'-wah	Tsow'
Dry hide	Poo-hoo	Poo'-doo

NAMES GIVEN BY JA-MUL

Names for Pit River and neighboring tribes occurring in the mythological history of the *Mo-des'-se*—names said to have been given many thousands of years ago by *Jā'-mul,* the old Coyote-man deity:

Ah-lah'-me ..... Klamath tribe
Ah-poo'-e ..... Northern Piute
Ah-tum'-me-kah'-me ..... Tribes of Sacramento Valley
Bă-kah-mah'-le ..... Tribe south of Mt. Lassen [No-to-koi'-yo]
Ek-pe'-me ..... McCloud River Wintoon
Hā'-wis-se-kas'-te ..... Trinity River Wintoon
Il-lo-wah'-me ..... Tribes of northwestern California (collectively)
Il-mah'-we ..... Pit River tribes (collectively)
It-te-pah'-tah-me e-kah ..... Yah'-nah of Round Mt. Region
Loo-too-ah'-me ..... Modok tribe
Sas'-te'-che ..... Shaste tribe

ILLUSTRATIONS

The photographs reproduced on Plate 6 were taken by Zenaida Merriam; all others by C. Hart Merriam.

PLATE 1. Big Bend of Pit River, Shasta County, from *Lah'-lah-pis'-mah* Hot Spring on south side of river. Looking down stream (westerly). Headquarters of the *Mo-des'-se* tribe.

PLATE 2. *Mo-des'-se* man and wife. Man, *Istet Woiche,* better known as William Hulsey. Big Bend, Pit River.

PLATE 3. *Mo-des'-se* man and wife. Man, *Istet Woiche,* better known as William Hulsey. Big Bend, Pit River. Full face front view.

PLATE 4. *Mo-des'-se* woman. Mrs. Walter Moody and daughters. The daughters are half Yah'-nah, the father, Walter Moody of Montgomery Creek, being a Yah'-nah.

PLATE 5. Burney Falls in Burney Creek Canyon, Shasta County. Territory of the *Il-mah'-we* tribe.

PLATE 6. Pit River Canyon about three miles below junction of Fall River. Territory of the *Il-mah'-we* tribe.
Fig. 1. The Falls, 3 miles below Fall River Mills.
Fig. 2. The Canyon just above the Falls.

PLATE 7. *Il-mah'-we* man. John Carmony of Cayton Valley, Shasta County.

PLATE 8. Fall River Valley, Shasta County, California. Territory of *A-choo'-mah'-we* tribe.
Fig. 1. Big Spring at head of Fall River. There are several of these huge springs.
Fig. 2. Fall River Valley. Looking west from near Glenburn, showing the flat open valley bordered by ponderosa pines.

PLATE 9. Big Valley, on line between Modoc and Lassen Counties. Territory of the *At-wum'-we* tribe. Showing level sagebrush plain. One of our camps in foreground.

PLATE 10. *At-wum'-we* men. Near Lookout, Big Valley, Modoc County. Chief Harry George (right); Billy Quinn (left).

PLATE 11. *At-wum'-we* women. Near former village of *Ah-pe'-dah-dā'*. Big Valley, Modoc County, California.

PLATE 12. *At-wum'-we* tribe. Frames of individual sweathouses, called *Tem'-mah-kah'-me.* Big Valley, Modoc County. The stones to be heated may be seen inside the frame.

PLATE 13. Eastern part of Hot Springs Valley between Canby and Alturas. Showing in background *O-pah'-wah Butte,* formerly known as Rattlesnake Butte (and still earlier as Centerville Butte). Eastern limit of territory of *As-tah-ke-wi'-che* tribe.

PLATE 14. *As-tah-ke-wi'-che* man. Sam Spring, at his home in Hot Springs or Canby Valley, Modoc County.

PLATE 15. *As-tah-ke-wi'-che* man. Robin Spring, at his home in Hot Springs or Canby Valley, Modoc County.

PLATE 16. West slope of Cedar Pass, Warner Range, Modoc County. Territory of Ho-mah'-wet band of *Ko'-se-al-lek'-te* tribe. The Warner Mountains are the divide between the *Achomawan* tribes on the west and the Northern Piute on the east.

PLATE 17. *Ko'-se-al-lek'-te* man. Sam Steel, Alturas, Modoc County.

PLATE 18. Typical lava flow in sagebrush desert east of Madeline Plains, Lassen County. Territory of *Ham-mah'-we* tribe.

PLATE 19. *Ham-mah'-we* man. Jack Williams, Chief. Likely Valley, South Fork Pit River, Modoc County.

PLATE 20. *Ham-mah'-we* man. Old Pete, Likely Valley, South Fork Pit River, Modoc County.

PLATE 21. *Ham-mah'-we* woman. Old Sally and her shack. Likely Valley Rancheria.

PLATE 22. Dense coniferous forest near Burney, on east side of northern Sierra Nevada, Shasta County, California. Territory of *At-soo-kā'-e* tribe.

PLATE 23. *At-soo-kā'-e* family, Hat Creek, Shasta County.

PLATE 24. Lava dike about seven miles northwest of Grasshopper Valley, Lassen County. Territory of *Ap-woo'-ro-kā'e* tribe.

PLATE 25. *Ap-woo'-ro-kā'e*. Dixie Valley tribe, Robert Rivis and wife.

PLATE 26. *Ap-woo'-ro-kā'e* man. Robert Rivis. Front and profile views. Note round head—extreme brachycephalic type.

PLATE 27. *Ap-woo'-ro-kā'e* woman. Dixie Valley tribe. Mrs. Robert Rivis. Front and side views.



Big Bend of Pit River, Shasta County, California. Photo from *Lah'-lah-pis'-mah* Hot Spring on south side of river. Headquarters of *Mo-des'-se* tribe.

Retake of Preceding Frame

PLATE 23. *At-soo-kā'-e* family, Hat Creek, Shasta County.

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Big Bend of Pit River, Shasta County, California. Photo from *Lah'-lah-pis'-mah* Hot Spring on south side of river. Headquarters of *Mo-des'-se* tribe.



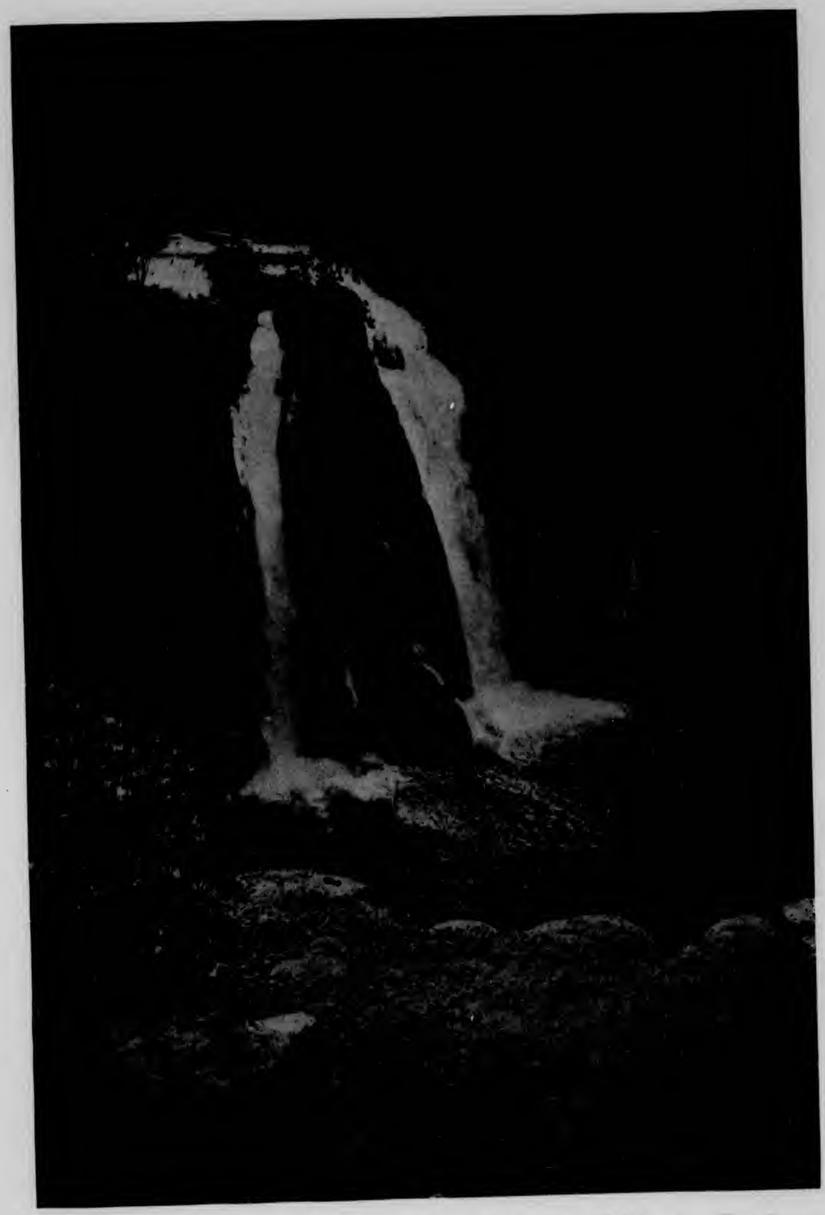
Istet Woiche and wife. *Mo-des'-se* tribe. Big Bend Pit River, Shasta County, California.



Mo-des'-se man and wife. Istet Woiche, leader of tribe. Big Bend Pit River, Shasta County, California.

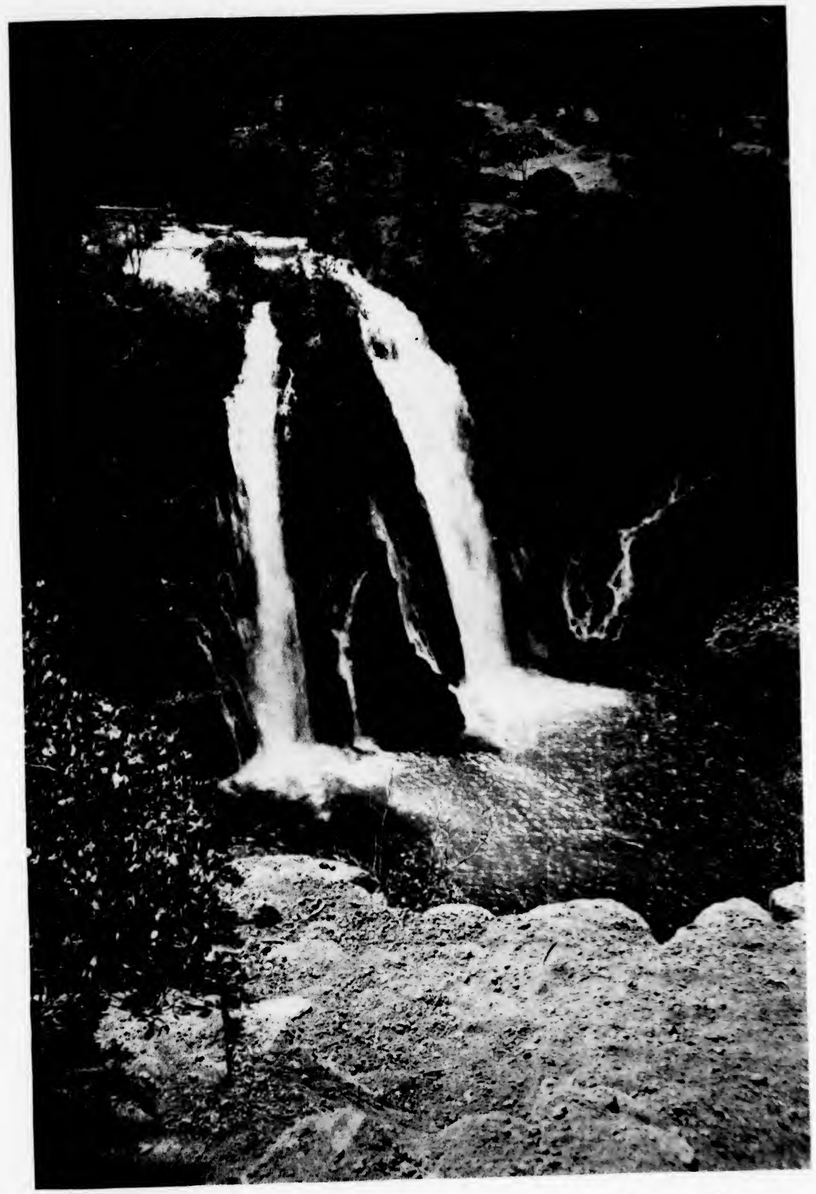


Mo-des'-se woman, Mrs. Walter Moody, and daughters. The girls are only half *Mo-des'-se*, their father being a *Yah'-nah*—Walter Moody, of Montgomery Creek, Shasta County, California.



Burney Falls, Burney Creek Canyon, Shasta County, California. Territory of the *Il-mah'-we* tribe.

Retake of Preceding Frame



Burney Falls, Burney Creek Canyon, Shasta County, California. Territory of the *Il-mah'-ace* tribe.



FIG. 1.



FIG. 2.

Pit River Canyon below Fall River Mouth.

Fig. 1. Falls 3 miles below Fall River Mills.
Fig. 2. The Canyon, just above the Falls.

Retake of Preceding Frame

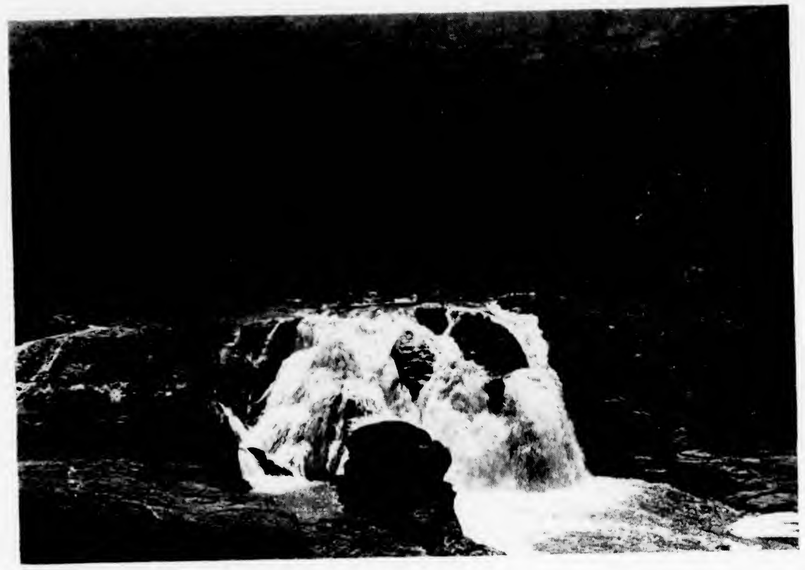


FIG. 1.

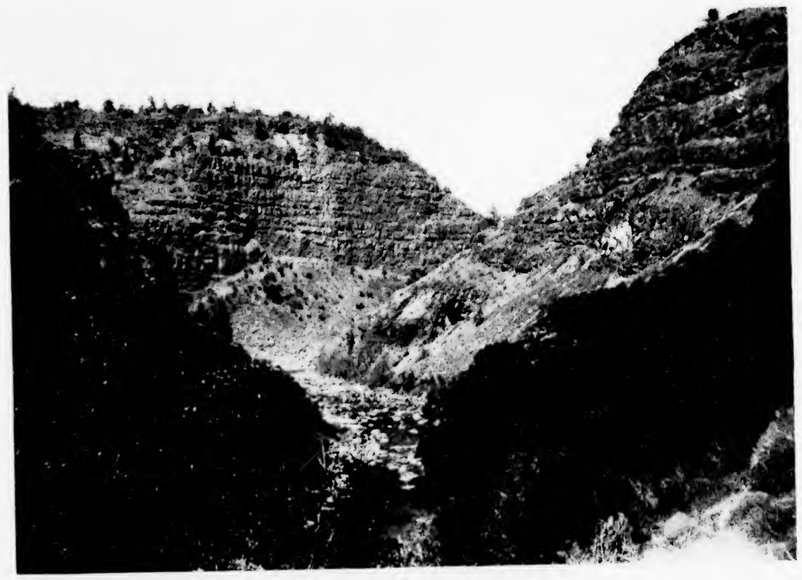
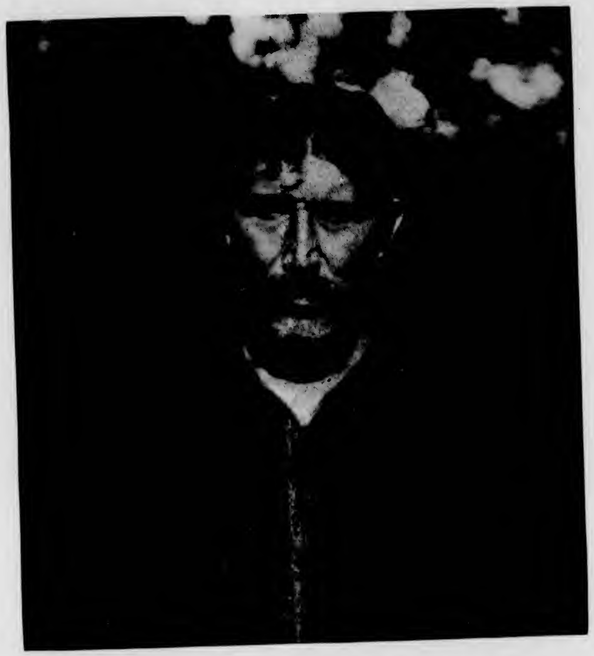


FIG. 2.

Pit River Canyon below Fall River Mouth.

Fig. 1. Falls 3 miles below Fall River Mills.
Fig. 2. The Canyon, just above the Falls.





Il-mah'-we man, John Carmony. Cayton Valley band (*Too-hat'-mah*).



FIG. 1.



FIG. 2.

Fall River Valley, Shasta County, California. Territory of *A-choo'-mah'-we* tribe.

Fig. 1. Big Spring, head of Fall River.
Fig. 2. The flat open valley bordered with Ponderosa pines, looking westerly from near Glenburn.

Retake of Preceding Frame



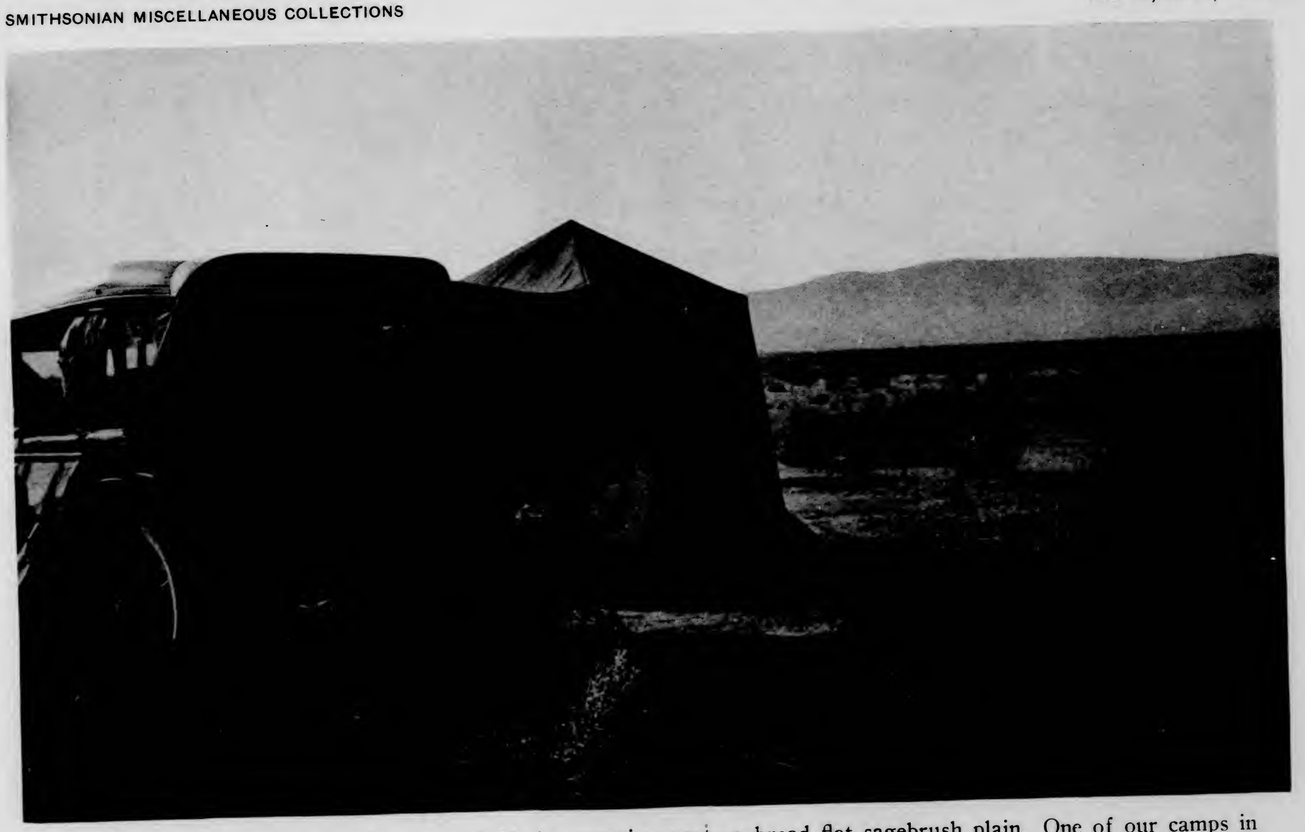
FIG. 1.



FIG. 2.

Fall River Valley, Shasta County, California. Territory of *Ă-choo'-mah'-we* tribe.

Fig. 1. Big Spring, head of Fall River.
Fig. 2. The flat open valley bordered with Ponderosa pines, looking westerly from near Glenburn.



Big Valley on border where Lassen and Modoc counties meet—a broad flat sagebrush plain. One of our camps in foreground. Territory of *At-wum'-we* tribe.



Big Valley on border where Lassen and Modoc counties meet—a broad flat sagebrush plain. One of our camps in foreground. Territory of *At-wum'-we* tribe.

Retake of Preceding Frame



Big Valley on border where Lassen and Modoc counties meet—a broad flat sagebrush plain. One of our camps in foreground. Territory of *At-wum'-we* tribe.



At-wum'-we men. Chief, Harry George (right); Billy Quinn (left). Big Valley, Modoc County, California, near old Indian village *Ah-pe'-dah-dā'*.

Retake of Preceding Frame



.Il-ɑum'-ɑcc men. Chief, Harry George (right); Billy Quinn (left). Big Valley, Modoc County, California, near old Indian village *.Ih-pc'-dah-dā'*.



Women of *At-wum'-we* tribe near former village of *Ah-pe'-dah-dā'*. Big Valley, Modoc County, California.

Retake of Preceding Frame



Women of *Alt-ɛwum'-ɛwe* tribe near former village of *Ah-pɛ'-dah-dā'*. Big Valley, Modoc County, California.



FIG. 1.



FIG. 2.

Frames of Individual Sweathouses (*Tem'-mah-kah'-me*) of the *At-wum'-we* tribe. Big Valley, Modoc County, California.

Fig. 1. Near Lookout.
Fig. 2. Near *Ah-pe'-dah-dā'*.

Retake of Preceding Frame



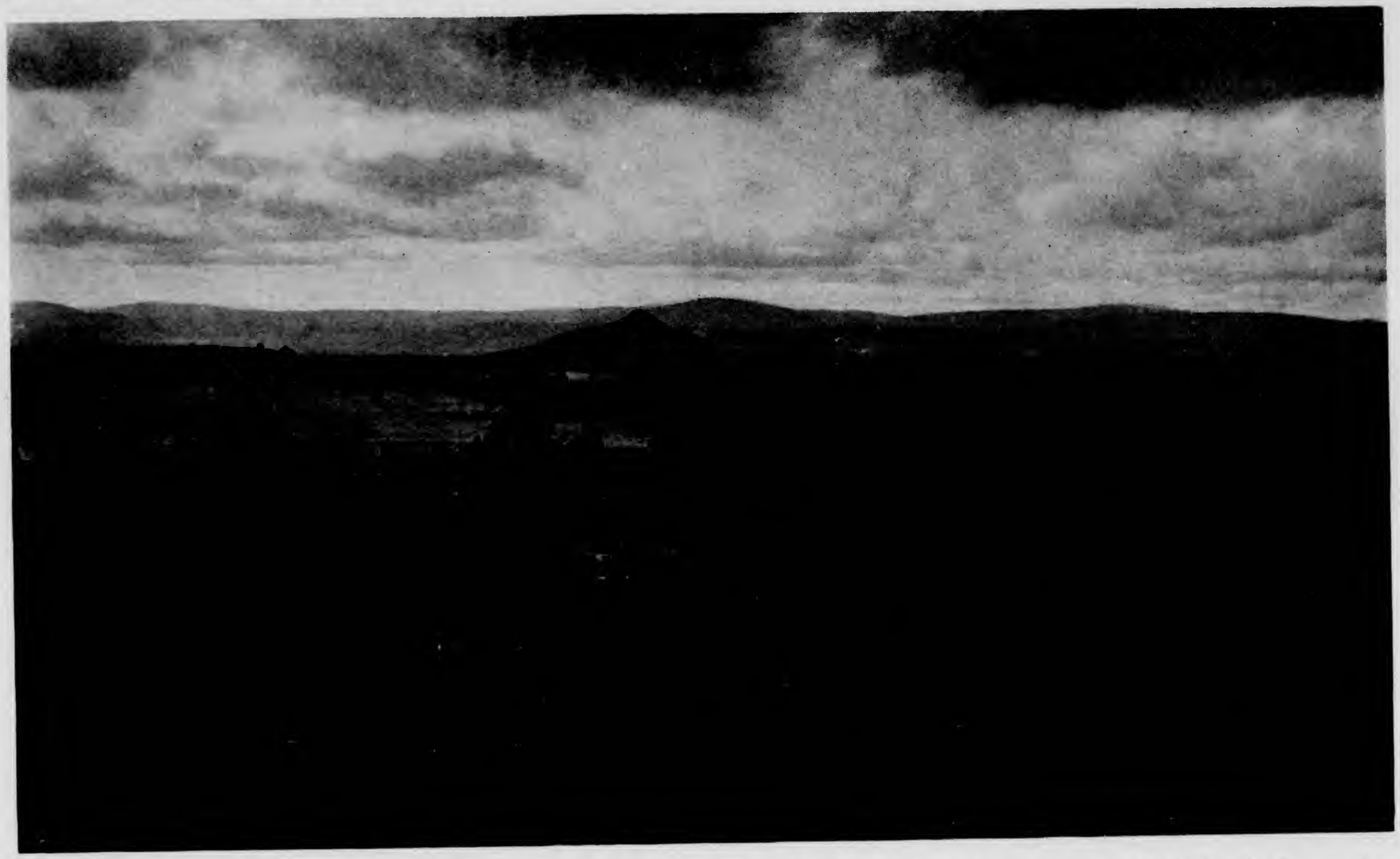
FIG. 1.



FIG. 2.

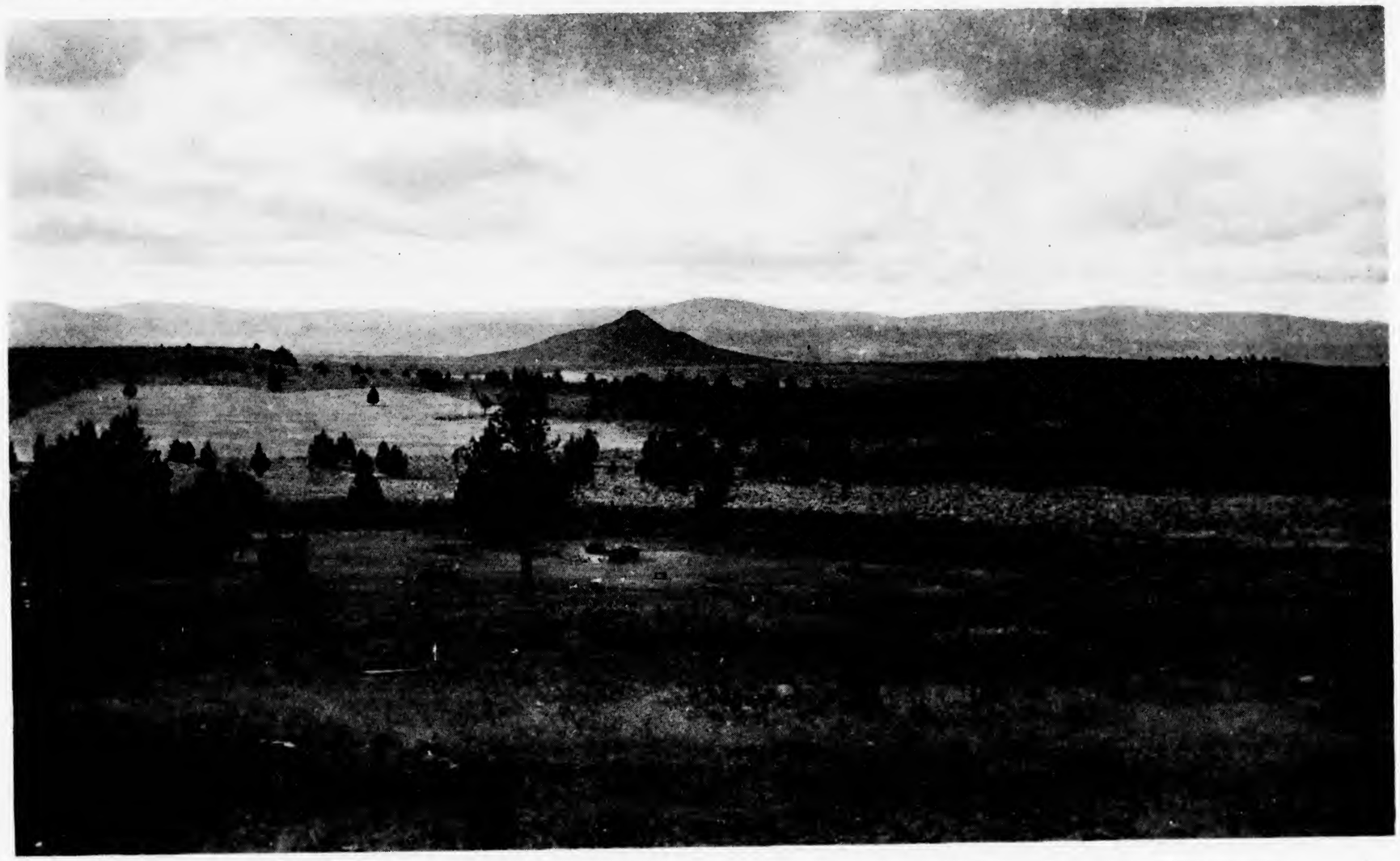
Frames of Individual Sweathouses (*Tem'-mah-kah'-me*) of the *At-wum'-we* tribe. Big Valley, Modoc County, California.

Fig. 1. Near Lookout.
Fig. 2. Near *Ah-pe'-dah-dā'*.



Eastern part of Hot Springs Valley. Eastern limit of territory of the *As-tah-ke-wi'-che* tribe. The conical hill in background is *O-pah'-wah* Butte, also known as Rattlesnake Butte, and in early days as Centerville Butte.

Retake of Preceding Frame



Eastern part of Hot Springs Valley. Eastern limit of territory of the *As-tah-ke-we'-che* tribe. The conical hill in background is *O-pah'-wah* Butte, also known as Rattlesnake Butte, and in early days as Centerville Butte.



As-tah-ke-wi'-che man, Sam Spring, at his home in Hot Springs or Canby Valley, Modoc County, California.

Retake of Preceding Frame





As-tah-ke-tci'-che man, Sam Spring, at his home in Hot Springs or Canby Valley, Modoc County, California.



As-tah-ke-wi'-che man. Robin Spring. Hot Springs or Canby Valley, Modoc County, California.

Retake of Preceding Frame



As-tah-ke-wi'-che man. Robin Spring. Hot Springs or Canby Valley, Modoc County, California.



West slope of Cedar Pass, Warner Range, Modoc County, California. Territory of *Ko'-se-al-lek'-te* tribe. This Range is the divide between the *Achomawan* tribes on the west and the Northern Piute on the east.

Retake of Preceding Frame



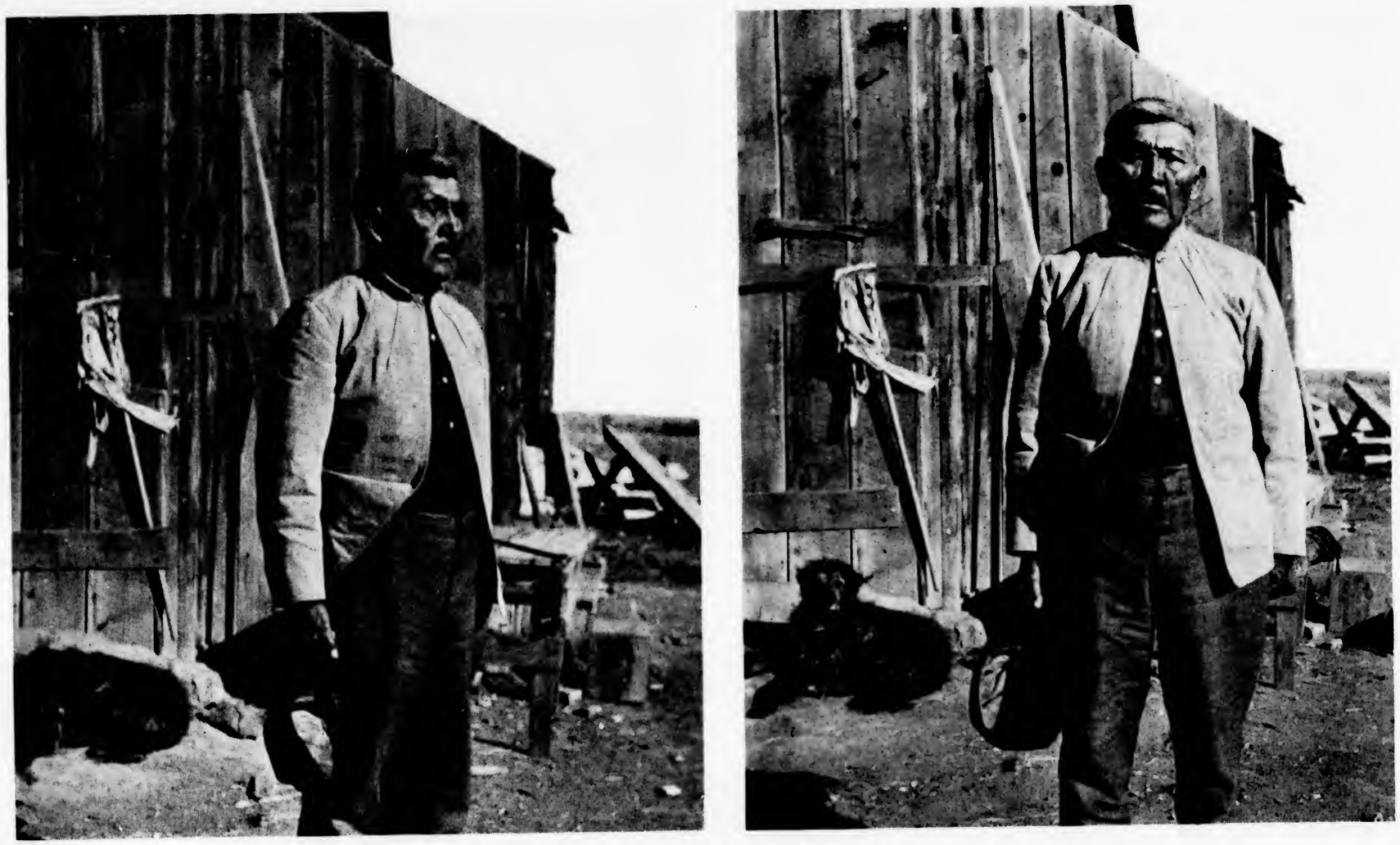
West slope of Cedar Pass, Warner Range, Modoc County, California. Territory of *Ko'-se-al-lek'-te* tribe. This Range is the divide between the *Achomawan* tribes on the west and the Northern Piute on the east.





Ko'-se-al-lek'-te man, Sam Steel. Alturas, Modoc County, California.

Retake of Preceding Frame



Ko'-sc-al-lck'-tc man, Sam Steel. Alturas, Modoc County, California.

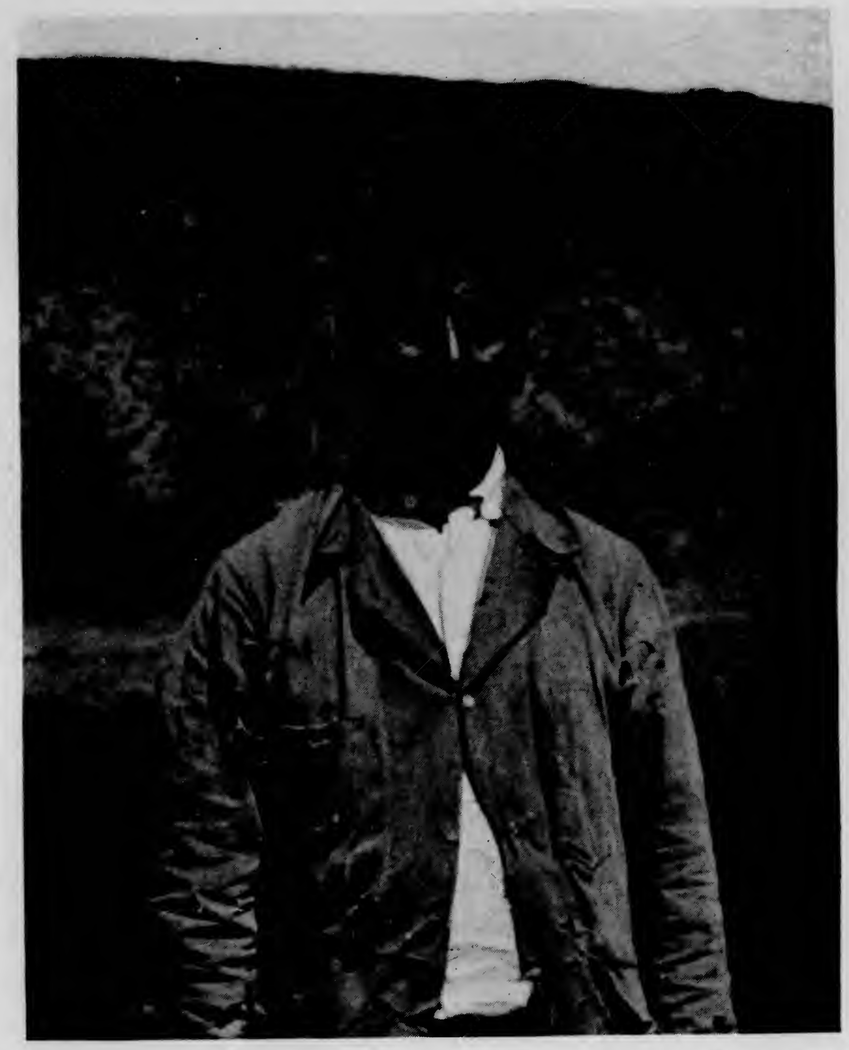


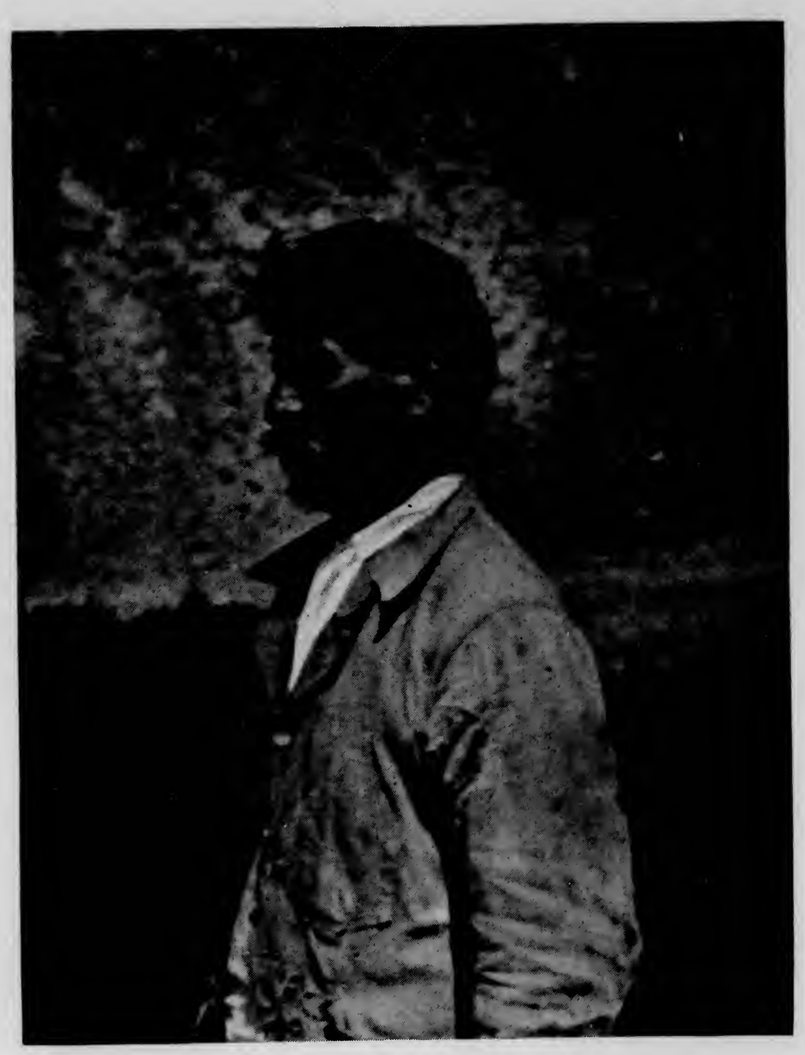
Typical lava flow in sagebrush desert on east side of Madeline Plains, Lassen County, California.
Territory of *Ham-mah'-we* tribe.

Retake of Preceding Frame



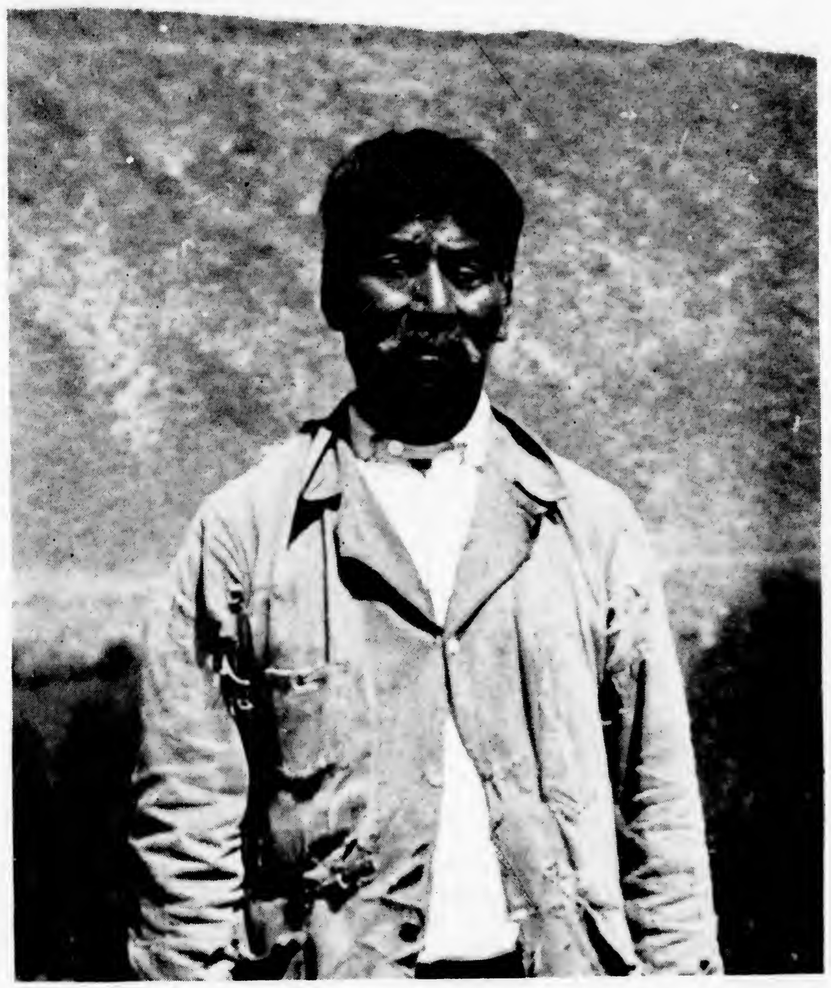
Typical lava flow in sagebrush desert on east side of Madeline Plains, Lassen County, California.
Territory of *Ham-mah'-we* tribe.





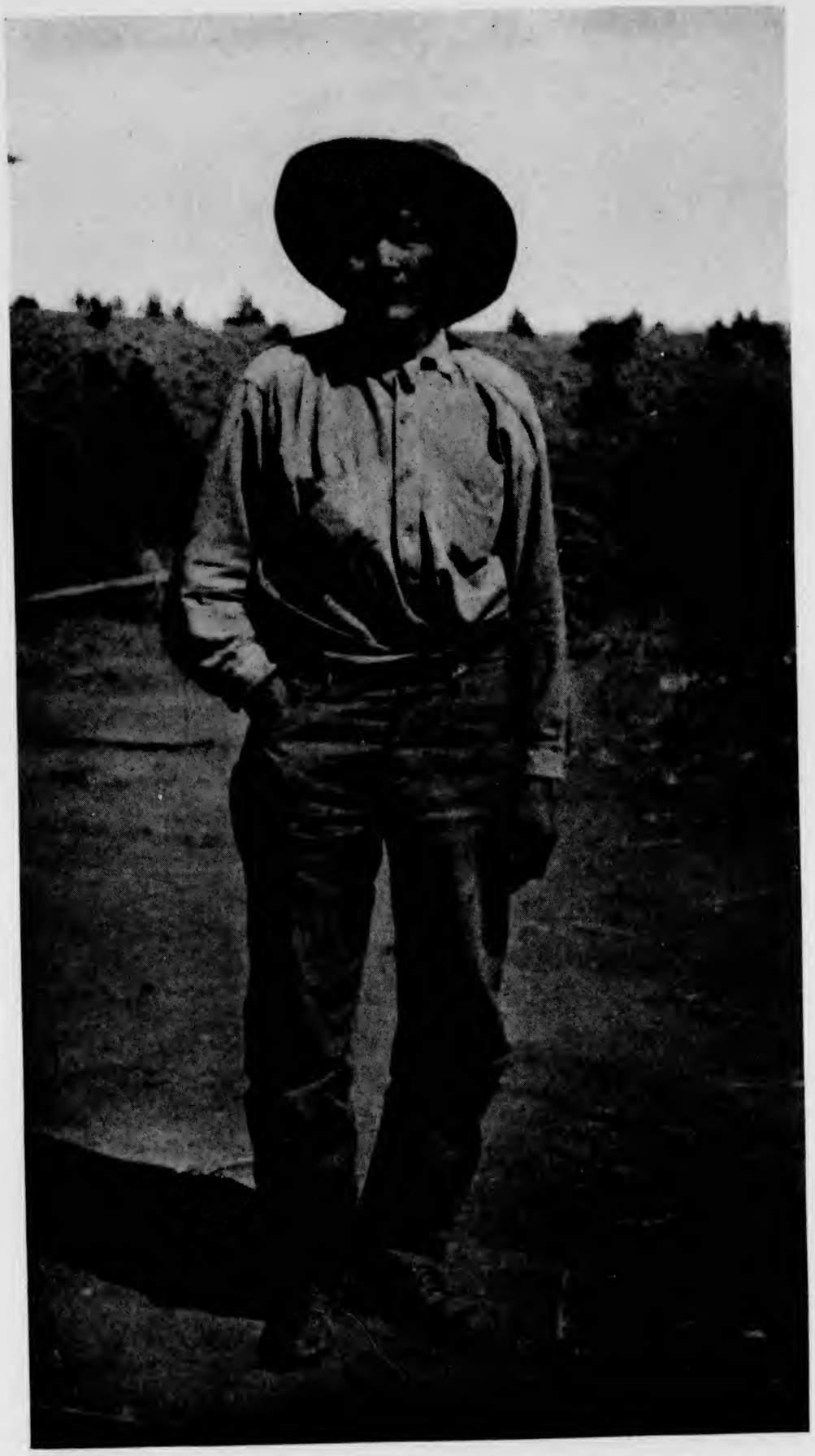
Ham-mah'-we man, Chief, Jack Williams. Likely Valley, South Fork Pit River, Modoc County, California.

Retake of Preceding Frame



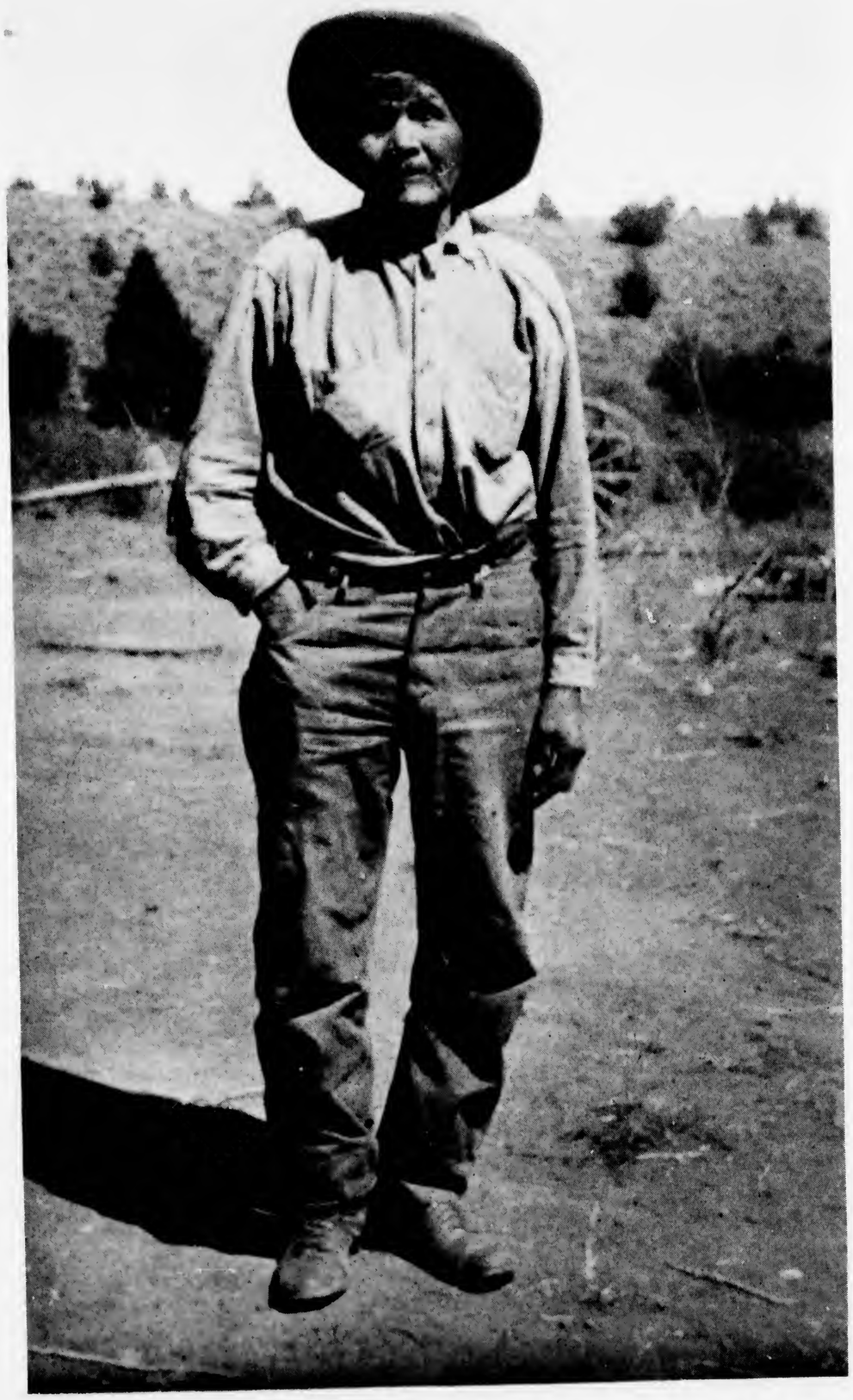


Ham-mah'-ace man, Chief, Jack Williams. Likely Valley, South Fork Pit River, Modoc County, California.



Ham-mah'-we man, Old Pete. Likely Valley, South Fork Pit River, Modoc County, California.

Retake of Preceding Frame



Ham-mah'-we man, Old Pete. Likely Valley, South Fork Pit River, Modoc County, California.

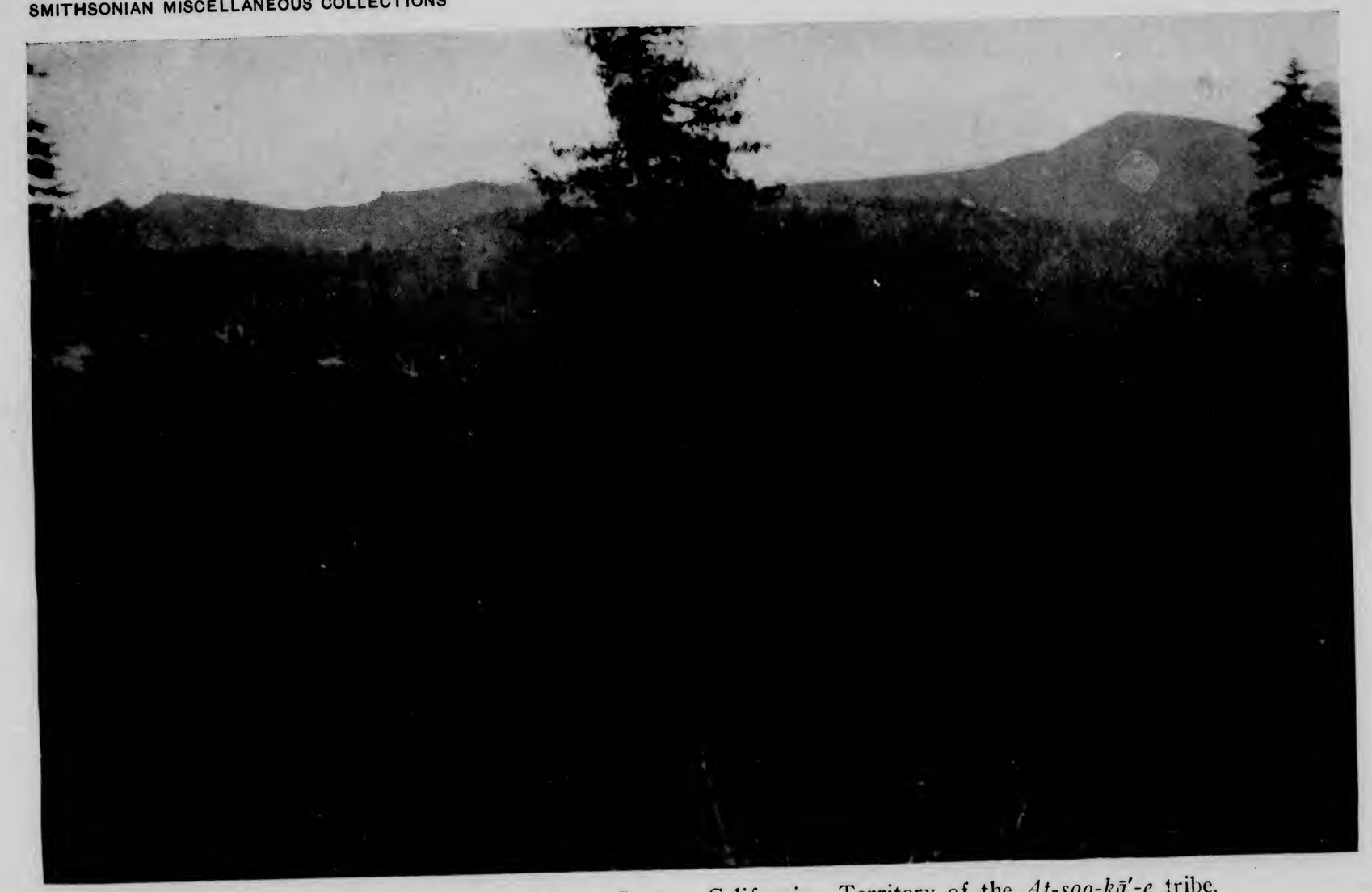


Ham-mah'-we woman. Old Sally at her home, Likely Valley Rancheria, South Fork Pit River, Modoc County, California.

Retake of Preceding Frame



Ham-mah'-ave woman. Old Sally at her home, Likely Valley Rancheria, South Fork Pit River, Modoc County, California.



Coniferous forest near Burney, Shasta County, California. Territory of the *At-soo-kā'-e* tribe.

Retake of Preceding Frame



Coniferous forest near Burney, Shasta County, California. Territory of the *Ai-soo-kā'-e* tribe.



At-soo-kā'-e family. Hat Creek, Shasta County, California.

Retake of Preceding Frame



At-soo-kā'-e family. Hat Creek, Shasta County, California.



Lava dike and scattered Ponderosa pines about 7 miles north-northwest of the desert flat known as Grasshopper Valley. Lassen County, California. Territory of the *Ap-woo'-ro-kā'e* tribe.

Retake of Preceding Frame



Lava dike and scattered Ponderosa pines about 7 miles north-northwest of the desert flat known as Grasshopper Valley. Lassen County, California. Territory of the *Ap-woo'-ro-kā'e* tribe.



Ap-woo'-ro-kā'e tribe (Dixie Valley tribe). Robert Rivis and wife.

Retake of Preceding Frame



Ap-ɑwoo'-ro-kā'e tribe (Dixie Valley tribe). Robert Rivis and wife.



Ap-woo'-ro-kā'e man, Robert Rivis. Dixie Valley tribe.



Note the round head—extreme brachycephalic type.

Retake of Preceding Frame





Ap-ɯoo'-ro-kā'c man, Robert Rivis. Dixie Valley tribe. Note the round head—extreme brachycephalic type.



Ap-woo'-ro-kā'e woman, Mrs. Robert Rivis. Dixie Valley tribe.

Retake of Preceding Frame

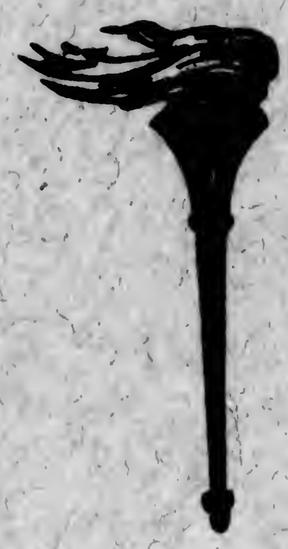


Ap-ɯoo'-ro-kā'e woman, Mrs. Robert Rivis. Dixie Valley tribe.

Retake of Preceding Frame



Ip-iwoo'-ro-kā'e woman, Mrs. Robert Rivis. Dixie Valley tribe.



Translation.

BIBLIOGRAPHICAL BULLETIN

Merriam (C. Hart). The Classification and Distribution of the Pit River Indian Tribes of California. Smithsonian Miscellaneous Collections, Washington, Volume LXXVIII, No. 3, 1926, 52 pages, 27 plates.

This work represents about 20 years of researches. It is the type of the good descriptive ethnographic inquiry. Two small Indian families, the Achoomak'-an and the Atsooka'-an, more generally known under the names of Atšomawi and Atsugawi, who live at the sources of the Pit River, are minutely and conscientiously studied therein. They form the group Palaihnihan of Powell; then they were included with the Šasta, who lived from the Rogue River (Oregon) to the Salmon and New Rivers (California) and at the sources of the Sacramento River, in a more comprehensive group which is called the Šasta group, and finally attached with the entire group to the great Hoka family, the different elements of which are scattered along the coast of the Pacific from the south of the Oregon to the Isthmus of Tehuantepec. I shall remind the reader that it is that family of which I have shown the relationship with the Malayo-Polynesians from the linguistic standpoint.

The author has collected good vocabularies which constitute precious documents, because the material hitherto known was meager enough. He has localized with the greatest precision the two groups and the various tribes of which they are composed, and has noted with precision the names of the different villages which they occupy. Finally he has added to his work some good photographs which enable one to judge the medium and the physical characters of the Indians studied.

He does not seek to draw any conclusion from his observations; he contents himself with setting them forth with clearness and with painstaking care.

(signed) P. Rivet.

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Gibbs

March, 1929 (American Anthropologist)

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THE COP-ÉH OF GIBBS

BY

C. HART MERRIAM

Reprinted from AMERICAN ANTHROPOLOGIST, Vol. 31, No. 1,
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The identification of the name "Cop-éh" became of more than passing importance when it was adopted as a stock name

for the Wintoon by Henshaw and Mooney in 1885 [written "Copean"]; by Mason in 1889 [written "Kopean or Wintun"]; by Powell in 1891 [written "Copehan"]; and furthermore because of its persistent occurrence in the literature of Anthropology.[1]

1919 16TH STREET,
WASHINGTON, D. C.

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Distribution and Classification of the Mewan Stock of California

Reprint (3 copies) April-June 1907 (American Anthropologist)

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DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

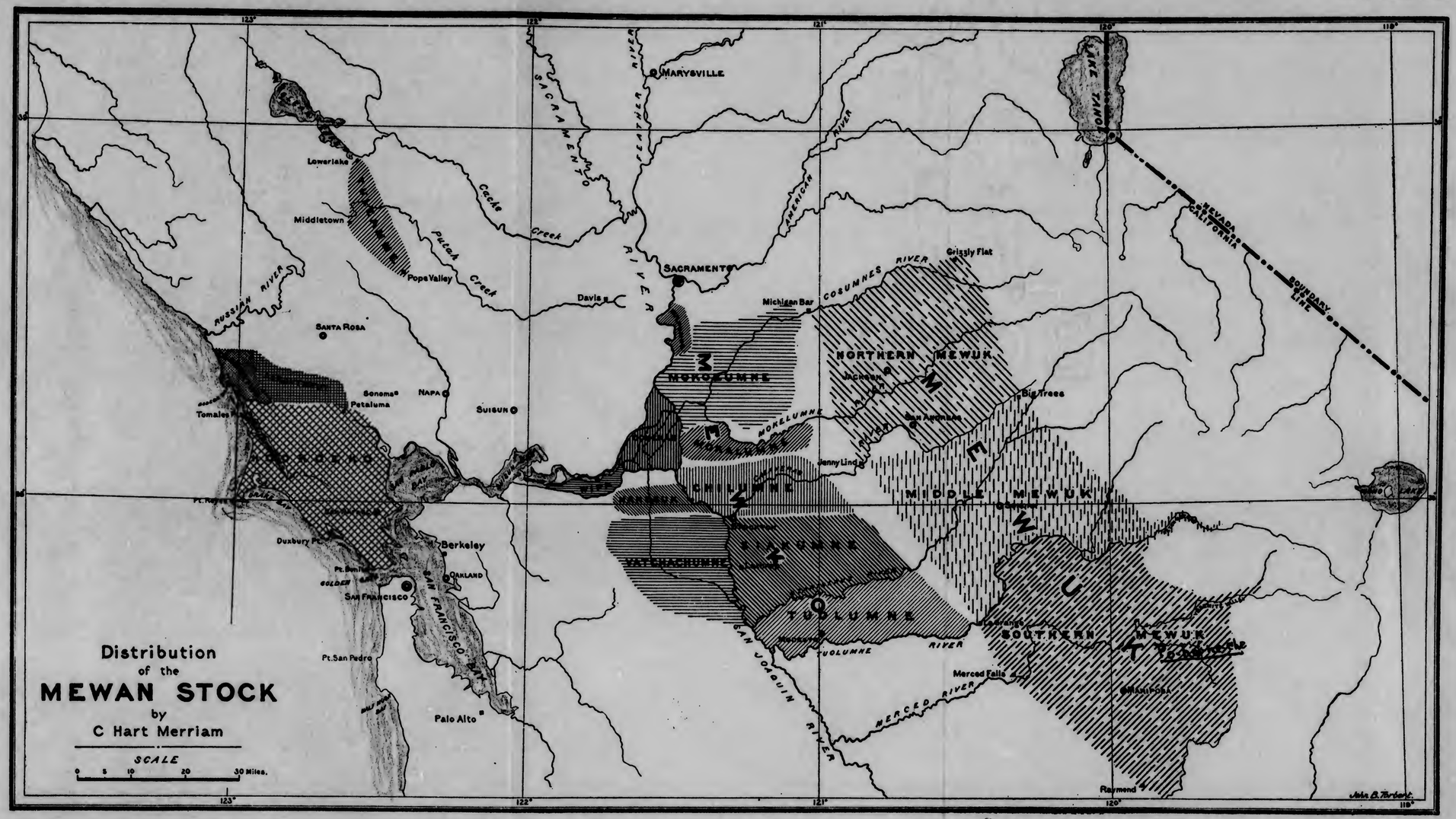
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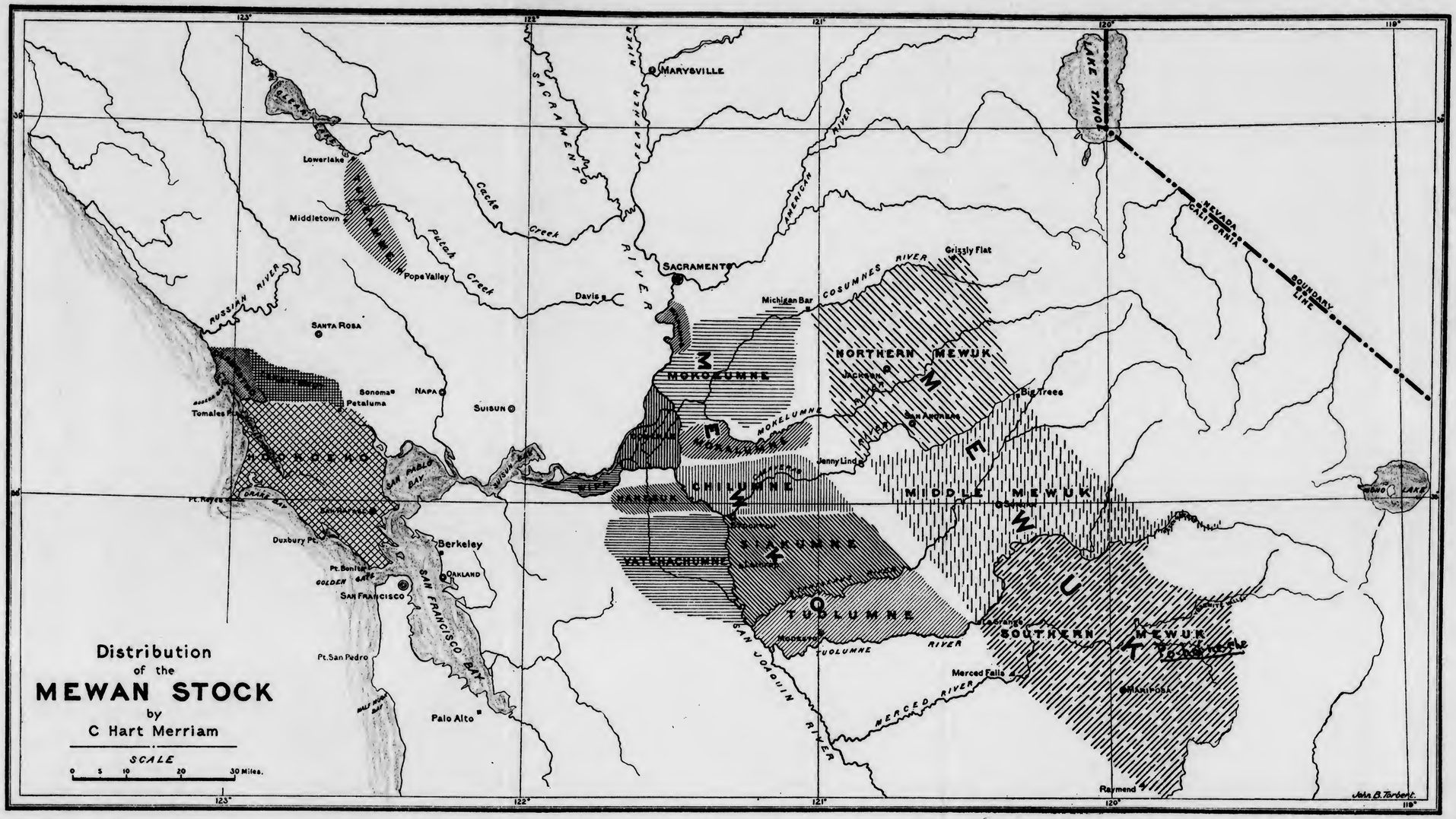
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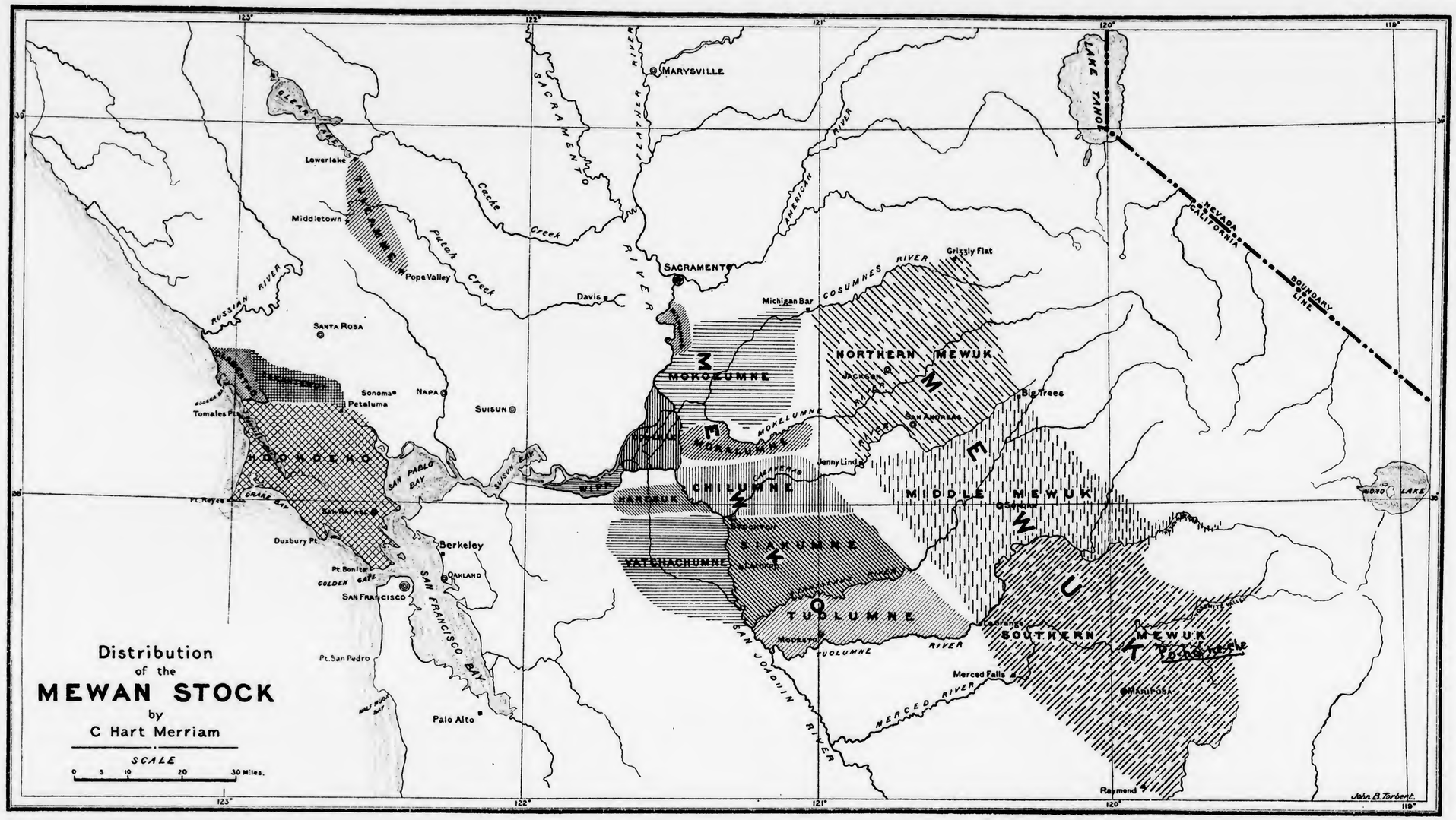
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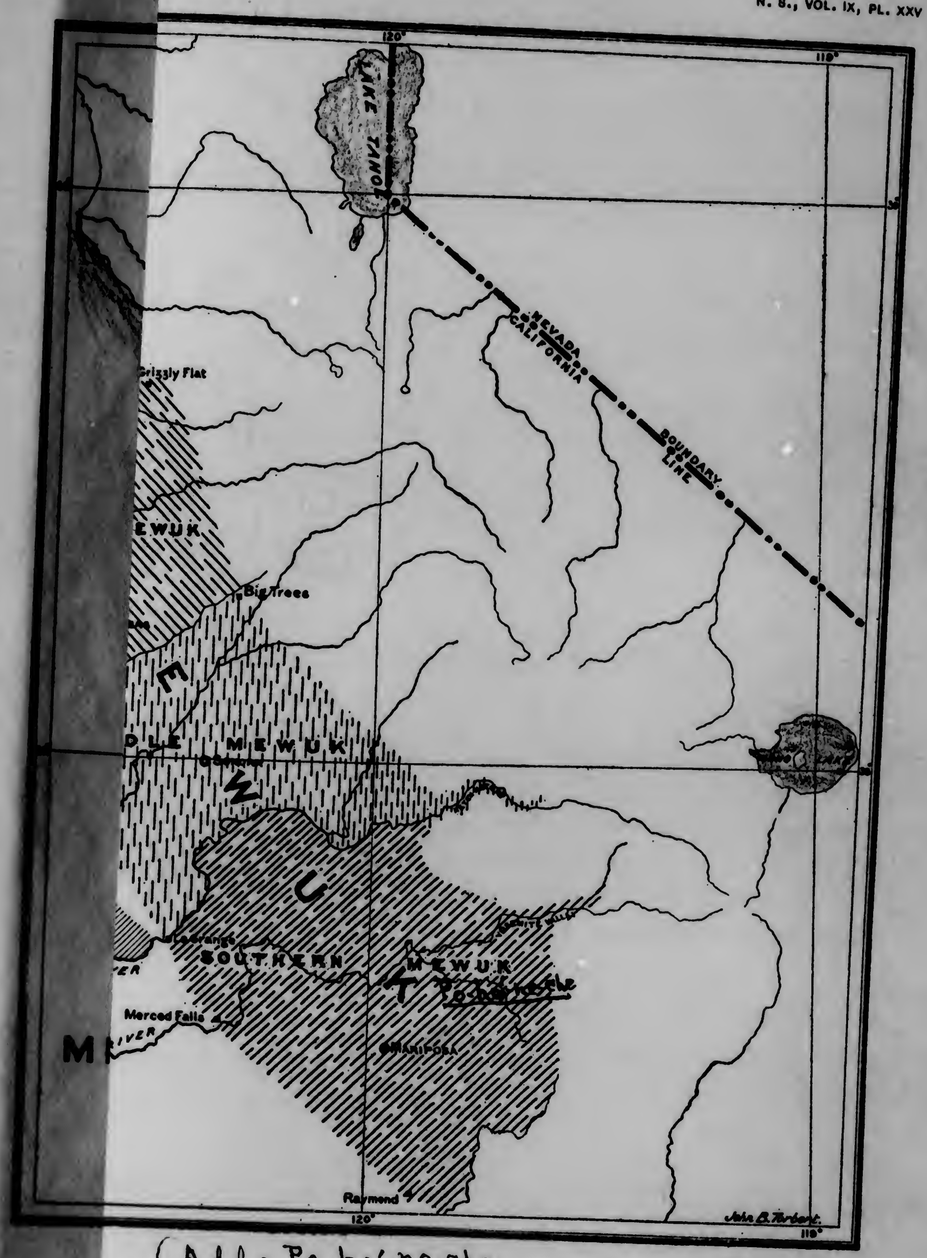
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DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

By C. HART MERRIAM

Introduction

Of the twenty-four or more linguistic stocks of California Indians the *Me'-wan* (called by Powell *Moquelumnan*) is one of the largest, one of the most diversified, and one of the least known. In population, in number of tribes, in extent of territory, and in degree of differentiation it has only a single rival — the Piute.

While its early history and migrations, and the vicissitudes by which it became broken up and scattered may never be known, this much is certain: that for a period reaching far back into the past — so far indeed that there are no traditions to the contrary — it has consisted of four principal divisions, two of which are in geographical contact, the other two separated from the main stock and from one another by tribes speaking widely different languages. For many hundreds — perhaps thousands — of years it has occupied three distinct and disconnected areas — a large and broad area in the middle of the state, comprising the foothills and lower slopes of the middle Sierra, with an adjacent section of the great interior valley, and two small independent areas in the coast region north of San Francisco bay (see map).

The main body of the stock consists of two principal parts, which may be known as the *Me'-wuk* or Mountain people, and the *Mew'-ko* or Valley people — each comprising a number of tribes and subtribes.

The tribes north of San Francisco bay occupy two isolated areas — one, the coast region from the Petaluma marshes westerly to Point Reyes and north nearly to Russian river; the other, a narrow area reaching from the south end of Clear lake in Lake county southward to Pope valley in northern Napa county.

The coast people were of three tribes, differing somewhat in language — the *Hoo'-koo-e'-ko*, *Lek-kah'-te-wut'-ko*, and *O'-lah-ment'-ko*.

The Lake County people have no tribal name for themselves, but, like the Sierra Mewuk, use the various rancheria or village names. They may be called *Tu'-le-am-me* from their ancient settlement a little south of Lower lake, or *O'-lā-~~am~~-me* from their more recent settlement on Putah creek in Coyote valley.

The stock here called *Me'-wan* has been, in whole or in part and under various names — as *Mutsun*, *Moquelumnan*, and *Mewuk* — the subject of discussion by several authors, notably Powell, Powers, and Gatschet, although nothing approaching a correct statement of the distribution and relations of the tribes has as yet appeared. Of the stock names in use, *Mutsun* has been already dropped as belonging to another stock. *Moquelumnan* I reject for two reasons — its clumsiness, and the fact that it is based on the name of one of the smallest and most insignificant tribes of the entire group. In its place I here introduce the stock name MEWAN, derived from the root of the word for 'people' common to nearly all the tribes (as *Me'-wuk*, *Me'-wah*, *Mew'-wah*, *Mĕ'-wĕ*, *Me-u'-ko*, *Me'-chah*). Mewan has the double merit of brevity and of conformity with the usual mode of ending stock names.

The aim of the present paper is to suggest a classification for Indian tribes, to apply this classification to the Mewan stock, and to record certain original observations on the distribution of its several divisions. Published material is neither repeated nor discussed; controversial matters are avoided, and in the lists of villages of the various tribes none are included save those given me by the Indians themselves.

Indian words are written in simple phonetic English, and diacritical marks have the phonetic values ordinarily given them — as in the Century Dictionary.

CLASSIFICATION

In attempting a classification of the Mewan stock one is confronted at the outset by the absolute non-existence of such a thing as a standard of classification for Indian groups. Ethnologists use

the terms "stock" and "family" interchangeably, regarding them as synonymous, and drop at once from stock to tribe, giving no heed to divisions of intermediate rank. And if evidence of relationship, however remote, is detected between two or more stocks the practice is to merge such stock under a common name and pool the contained tribes — as if the aims of science were served by the abolition of group names and by mixing together in a common jumble a rabble of tribes of diverse relationships!

Imagine the chaos in zoology and botany if families or genera were merged whenever relationships are established with other families or genera. Surely no one will dispute the assertion that the recognition by name of well defined groups in nature — whether in botany, zoology, or ethnology — is essential to a clear and ready comprehension of kinship — so essential indeed that without it progress in classification is out of the question.

Why not allow the well differentiated stocks to stand, irrespective of remote affiliations, and bring together allied stocks under the broader term "phylum"?

To the naturalist, accustomed to grouping forms of life into classes, orders, families, genera, and species, with subordinate divisions under each, the absence of classification in ethnology is most bewildering, and to the student of anthropology, whatever his antecedents, it must necessarily prove a serious obstacle to the clear perception of relationships.

The purpose of classification is to bring things of a kind together, to arrange related objects in such a manner as to show degrees of rank and affinity, and to supply convenient headings for categories of equal value. The number of categories needed depends on the number of groups of different rank requiring classification. In the case of Indian tribes, it is believed that all ordinary needs may be met by the use of the headings phylum, stock, family, subfamily, tribe, and subtribe. If in exceptional cases more are required, superfamily and supertribe may be added.

The following is submitted as a provisional classification of the Mewan stock:

Classification of the Mewan Stock

Stock	Family	Subfamily	Tribe
ME'-WAN	Muc'wk / Me'-wuk	Me'-wuk	Northern Me'-wuk
			Middle Me'-wuk
			Southern Me'wuk
		Mew'-ko	Hul-poom'-ne
			Mo-koz'-um-ne
			Mo-kal'-um-ne
			Chil-lum'-ne
			Si-a-kum-ne
			Tu-ol'-um-ne
			O'-che-hak
			Wi'-pā
			Han-ne'-suk
			Yatch-a-chum'-ne
	In-ne'-ko	Tu'-le-yo'-me	Tu'-le-yo'-me (or O'-lā-yo'-me)
		Hoo'-koo-e'-ko	O'-la-ment'-ko
			Le-kah'-te-wut'-ko
			Hoo'-koo-e'-ko

MEWUK FAMILY

The *Me'-wuk* family comprises the two largest divisions or subfamilies of the stock — the *Me'-wuk* proper, inhabiting the Sierra foothills from the Middle Cosumnes southward to Fresno creek, and the *Mew'-ko*, inhabiting the adjacent interior plain from a few miles south of the lower part of American river southerly to Tuolumne river.

It is an interesting fact, as showing how both Indians and whites may be influenced by the same physical features, that the present boundary between the valley and mountain counties — the line separating Sacramento, San Joaquin, and Stanislaus counties of the plain from Amador, Calaveras, and Tuolumne counties of the foothills and mountains, coincides almost exactly with the time-honored boundary between the Mewko and Mewuk tribes.

THE MEWUK SUBFAMILY

The *Me'-wuk* subfamily occupies the timbered foothills and lower mountain slopes and valleys of the west flank of the Sierra from Middle fork of Cosumnes river southerly (following the trend

of the mountains) to Fresno creek — a distance in an air line of about 110 miles. The breadth of their territory averages about 30 miles, beyond which narrow tongues follow some of the river valleys for 15 or 20 miles to the eastward, penetrating well into the mountains — as along the Tuolumne and Merced rivers.

The Zone position of the Mewuk tribes, as pointed out by me several years ago,[1] is Upper Sonoran and low Transition. Most of them occupy the Digger Pine belt (dominant tree *Pinus sabiniana*); the remainder the lower edge of the Ponderosa pine belt (dominant tree *Pinus ponderosa*).

THE MEWUK TRIBES

The Mewuk people may be divided into three principal groups or tribes, of approximately equal extent and degree of differentiation, which, for lack of better names, are here called Northern, Middle, and Southern Mewuk. Their word or name for 'people' — by which they always mean their own people — is, in the northern division, *Me'-wuk*; in the middle division, *Me'-wah*; in the southern division, *Mĕ-wĕ* or *Mew'-wah*. The members of these tribes or supertribes have no names for themselves but are commonly known by the names of their principal rancherias or villages. They often called one another after the points of the compass, as *Tam'-moo-lek* or *Tah-mah-lā'-ko*, from *tah'-mah* north; *Choo'-mat-tuk*, *Choo-ma-to'-ka*, from *choo'-match* south.

The villages are of two classes: (1) those in which the families of the head chiefs — the *Hi-am-po-ko* or "Royal families" — reside, and (2) those inhabited solely by the common people. The position of head chief is hereditary, and may descend from either father or mother to oldest son (or in some cases to a daughter). The head chief, called *hi-ah'-po* by the northern Mewuk (or if a woman, *mi'-ang-ah*), is a person of standing, power, and influence in the tribe, is recognized as head chief by the tributary villages, and must always be a member of a "Royal family."

The chiefs or "speakers" of the minor villages, called *le-wą'-pe* by the Northern Mewuk and *ā'-oo-che* by the Middle Mewuk, are chosen from the common people and have no authority save in their own villages.

[1] *Science*, n. s. XIX, 912–917, June 17, 1904.

The villages of the first class are of much consequence; they are the places where the principal ceremonies are held; their names dominate the surrounding country and are used by the inhabitants of the adjacent minor villages — instead of their own local names — to designate the people and place to which they belong. Thus, if a resident of a minor village is asked the name of his tribe or home he gives the name, not of his actual residence but of the head village to which his village is tributary.

But this is not all, for the name of a village of the first class is applied not only to the village itself, to its inhabitants, and to the inhabitants of the minor villages tributary to it, but also to a definite tract of country, often of considerable size, constituting the domain of the tribe. Thus *Ah-wah'-ne* was the name of the principal village in Yosemite valley — the home of the great chief Tenia (Tenni'-ah); it was also the name of the valley itself, and of the inhabitants of all the villages, nearly a dozen in number. *Chow-chil'-lah* is a similar case. The name is that of a village of the first class, situated in Chowchilla canyon; it is applied also to the inhabitants of all the tributary villages, of which there were many, and to a large tract of country, dominated by these people — a tract reaching from Fresno creek on the south to Merced river on the north.

These primary divisions were the political, social, ceremonial, and geographic units of the Mewuk; their importance therefore can hardly be overestimated. Whether they should be regarded as tribes or subtribes is of less consequence. For the present I prefer to consider them as subtribes, though by no means disposed to quarrel with those who would hold them as tribes.

The tribal divisions I have adopted are based on similarity of language, it having been ascertained that while each village unit has dialectic peculiarities of its own, all of the village units may be assembled in three closely related linguistic groups, as follows:

THE NORTHERN MEWUK

The territory of the Northern Mewuk begins on the Middle fork of Cosumnes river and extends southerly to or a little beyond Calaveras creek. Its northeastern corner pushes across the Middle Cosumnes to Grizzly Flat whence its eastern boundary runs southerly to a point a little west of Big Trees, passing a few miles east of the present settlements of West Point and Railroad Flat. The easternmost settlement in the Mokelumne river region was *Pek-ken'-soo*, about four miles east of West Point.

The western boundary follows the lower border of the open forest of Digger pines and blue oaks from near Michigan Bar to May (near Carbondale), and thence southerly, passing a little west of Ione, Buena Vista, Lancha Plana, and Comanche. The southern boundary is not so clearly defined but lies a little south of a line drawn from San Andreas to Mountain Ranch (otherwise known as Eldorado) in Calaveras county.

The hunting territory claimed by the Mewuk extends only about ten miles east of the villages. Beyond this they say that the country belongs to the Washoo — whom they call *He'-să-tuk*, meaning 'up east people' (from *he'-sum*, east). They call the Piute *Koi'-yu-wăk* or *Koi-aw'-we-ek*, from their fondness for salt, *koi'-ah*. By their neighbors on the north (the Nissenan) they are called *Ko'-ne-u-kon'-ne*.

Following are the names and locations of some of the villages of the Northern Mewuk:

Tam-moo-let-te-să, near Oleta.
Omo, at Omo ranch.
No'-mah, at Indian Diggings.
Chik-ke'-mĕ-ze, at Grizzly Flat.
Kun-nü'-sah, at West Point (also called *Mas'-sing wal'-le mas-se*).
Pen-ken'-soo, 4 miles east of West Point.
Hă-e'-nah, at Sandy Gulch, 2 miles south of West Point.
Hă'-chă-nah, at Railroad Flat.
Saw'-po-che, at Big Flat, 5 miles west of West Point.
Witch-e-kol'-che, near Rich Gulch (called *Ahp-pan-tow'-we-lah* at West Point).
Mo-nas-sŭ, 1 mile east of Mokelumne Hill.
Tă-woo-muz'-ze and *Yu'-yut-to*, on Government reservation 4 miles northeast of Jackson. (*Tă-woo-muz'-ze* sounds like a Piute name.)
Pol-li'-as-soo, at Scottsville, 1½ mile south of Jackson.
Yu-lo'-ne, at Sutter Creek (where the town of Sutter Creek now is).
Yu-lĕ, at old mill 1 mile west of Plymouth.
Chuk-kan'-ne-sŭ, at Ione.

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These primary divisions were the political, social, ceremonial, and geographic units of the Mewuk; their importance therefore can hardly be overestimated. Whether they should be regarded as tribes or subtribes is of less consequence. For the present I prefer to consider them as subtribes, though by no means disposed to quarrel with those who would hold them as tribes.

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The western boundary follows the lower border of the open forest of Digger pines and blue oaks from near Michigan Bar to May (near Carbondale), and thence southerly, passing a little west of Ione, Buena Vista, Lancha Plana, and Comanche. The southern boundary is not so clearly defined but lies a little south of a line drawn from San Andreas to Mountain Ranch (otherwise known as Eldorado) in Calaveras county.

The hunting territory claimed by the Mewuk extends only about ten miles east of the villages. Beyond this they say that the country belongs to the Washoo — whom they call *He'-să-tuk*, meaning 'up east people' (from *he'-sum*, east). They call the Piute *Koi'-yu-wăk* or *Koi-aw'-we-ek*, from their fondness for salt, *koi'-ah*. By their neighbors on the north (the Nissenan) they are called *Ko'-ne-u-kon'-ne*.

Following are the names and locations of some of the villages of the Northern Mewuk:

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Omo, at Omo ranch.
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Chik-ke'-mĕ-ze, at Grizzly Flat.
Kun-nŭ'-sah, at West Point (also called *Mas'-sing wal'-le mas-se*).
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Hā-e'-nah, at Sandy Gulch, 2 miles south of West Point.
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Yu-lo'-ne, at Sutter Creek (where the town of Sutter Creek now is).
Yu-lĕ, at old mill 1 mile west of Plymouth.
Chuk-kan'-ne-sŭ, at Ione.

Ŭ-poo'-san-ne, 1 mile south of Buena Vista.
Hoo-tah'-zoo, about 1 mile west of San Andreas.

THE MIDDLE MEWUK

The territory of the Middle Mewuk (or Me'-wah) begins on the north on or near Calaveras creek and extends southerly to Tuolumne river, which it follows easterly to a little beyond Hetch-hetchy valley. The western boundary runs southeasterly from near Jenny Lind to La Grange on Tuolumne river.

Following are the names and locations of some of the villages of the Middle Mewuk:

Yung'-ah-ko'-to, 1 mile below Averys (between Big Trees and Murphys).
Kut-too-gah, 1 mile north of Murphys.
Hang-e'-we-ĕ, on McKinney ranch, 14 miles northeast of Columbia.
Kah'-win-oo'-chah, on McCormick ranch, between North and Middle forks of Stanislaus river.
Tahk'-ā-mah, on main Stanislaus near old bridge (between McCormick and McKinney).
Ă-goot-ta-nuk-ka (or *'Koot-tă-nuk-ka*), 2 miles west of Vallecito.
Ko-sā'-mah-no'-noo, on Sixmile creek near Vallecito.
Wŭ'-ye, at Robinson's Ferry on Stanislaus river.
Te-baw-to-yah, on south side Stanislaus, 2 miles up river from Carson Hill.
Po'-tah, at Springfield (3 miles northwest of Sonora). Largest village.
Pā'-pah-lā'-no, at old Sonora Camp, 1 mile north of present Sonora.
He-le-oo (also called *Koo'-loo-te*), at Sonora (present rancheria).
Kes'-sah, at Phœnix Lake reservoir.
Hung'-ah, at Bald Rock, northeast of Soulsbyville (old original village).
Tā'-les-sā'-nah, present Bald Rock rancheria, 2½ miles northeast of Soulsbyville.
Kahp'-pah-nin'-nah, 2½ miles southwest of Jamestown.
Ko-tup'-plan-nah, at Rawhide, 2 miles northwest of Jamestown (across Table mountain).
Hetch-hetch'-e, in Hetch-hetchy valley on Tuolumne river.

THE SOUTHERN MEWUK

The territory of the Southern Mewuk (or Mew'-wah) extends from the south side of Tuolumne river southward to Fresno creek. On the east it pushes up the Merced to include Yosemite valley

and Wawona, and on the west passes southeasterly from a little south of LaGrange to near Raymond. The Chowchilla subtribe — apparently the largest and most powerful division of the Southern Mewuk — claim the country from Fresno creek to and beyond Mariposa creek, and from the easternmost limit of the tribe westerly to a point a little west of *No'-watch* rancheria, which is about 2 miles south of Indian peak (about 5 miles from Grub Gulch).

Following are the names and locations of a number of villages of the Southern Mewuk:

Tap-pin-ah'-go, on Big creek, 2 miles northeast of Groveland.
Pahng-ah-hung-che, at or near Garrote.
Ap'-lă-che, near *Pahng-ah-hung-che* (Garrote).
So-pen'-che, on Bull creek (east of Coulterville).
Ah-wah'-ne, near foot of Yosemite fall in Yosemite valley.
Pal-lah'-chan, at Wawona.
Sut-pōk, at Hites Cove.
How-wi-ne, at Cold Spring.
Chow-chil'-lah, in Chowchilla canyon.
Hitch-ă-wet-tah, 3 miles above Wassama.
Was-sa'-ma, on Wassama creek near Ahwahne stage station.
Ah-pah'-sah, at Fresno Flat (on north side Fresno creek).
Se'-saw-che, at Horseshoe bend on Merced river (village occupied both sides of river).
Kit'-te-we'-nah, one mile above (east of) *Ow'-wal*, on Merced river.
Yah-wo'-kah-che, on Merced river halfway between *Kit-te-we'-nah* and *Ow'-wal*.
Ow'-wal, at big water hole on Merced river at head of Pleasant valley.
Kuk'-kah-hoo-lah'-che, on Merced river in lower part of Pleasant valley.
Wil'-le-to, at pool on Merced river at Barret ranch, just below Pleasant valley.
O-wet'-lin haht'-te hŭ, on Merced river 1 mile above dam of Exchequor mine.
Ang-e'-sa-wā-pah, on south side of Merced river opposite *He-kā'-nah*.
He-kā'-nah, on north side Merced river near Exchequor mine dam.
Koo-yu'-kah-che, on Merced river 3 miles above Merced falls.
Al-low'-lah-che, on Merced river 1½ mile above Merced falls.
Si-ang'-ah-se, at base of mountain of same name between head of Pleasant valley and LaGrange (near corner where Stanislaus, Tuolumne, Merced, and Mariposa counties come together).

Ko'-yo-che (salt people), 1½ mile from *Si-ang'-ah-se*.
Wal-lang'-te, location uncertain. (A former chief was called *Lo-tān'-yo* by the Spanish Mexicans).
Chahm-hahn'-che, on Mariposa creek in lower timber (on old road).
Le'-ham-mit-te, on Mariposa creek in lower timber.
He-hut-to-che, " " " "
Tin-pä'-nah-che, " " " "
Nok'-too-tah-che, " " " "
Nut'-choo-che, " " " " (near present town of Mariposa).
Wahk-kal'-loo-tah-che, on Mariposa creek in lower timber.
Kos'-soo-mah-te, " " " " (½ mile above Mariposa).
Pe-lod'-ne-che, on Mariposa creek in lower timber.
Wā-hil-to, near Grub Gulch.
Ol'-we'-ah, 2 or 3 miles south of Indian peak, about 5 miles from Grub Gulch.

THE MEWKO SUBFAMILY

The tribes inhabiting the lower Sacramento and Joaquin plains, like the Mewuk of the foothills, had no collective name for themselves, but unlike the Mewuk had definite tribal names. In the absence of a group name they may be called *Mew'-ko* from *Me-u'-ko*, their word for their own people. They are now so nearly extinct that it is more accurate to speak of them in the past.

The territory of the Mewko began a few miles below the mouth of American river and reached south to Tuolumne river. Its eastern boundary ran from a point on Cosumnes river near Michigan Bar south to Calaveras river and thence southeasterly to near Knights Ferry on Stanislaus river, and to a point a little west of LaGrange on Tuolumne river. Its western boundary is uncertain. We know that Mewko tribes followed the east bank of Sacramento river southerly and southwesterly to its mouth at Suisun bay, occupying the islands between the Joaquin and Sacramento westerly all the way to the "big water"; that they inhabited the east side of the San Joaquin river continuously from the Tuolumne northward, and that at least one tribe — the *Han-ne'-suk* — lived west of the San Joaquin. It is almost certain that other tribes west of the San Joaquin — as the *Yatchachumne*, who lived between the San Joaquin and Mt

Diablo — belonged to the same group. These western tribes have been so long extinct that I have not been able to obtain trustworthy information as to their boundaries and relationships.

The territory of the Mewko was about 70 miles in length (north and south) and 30 to 40 in average breadth east of the San Joaquin river. But just north of latitude 38°, where a long tongue, comprising the *O'-che-hak* and *Wi'-pā* tribes, pushed westerly to Suisun bay, its breadth was fully 50 miles; and if, as seems almost certain, the tribes between the San Joaquin and Mt Diablo range belonged to the same family, the average breadth must have been close to 50 miles.

The Zone position of the Mewko tribes is Lower Sonoran, all except the Wipa occupying the hot plain of the lower Sacramento and lower San Joaquin rivers.

The Mewko Tribes

The Mewko tribes concerning which I have succeeded in obtaining original information are the *Hul-poom'-ne*, *Mo-koz'-um-ne*, *Mo-kal'-um-ne*, *Chil-lum'-ne*, *Si-a-kum'-ne*, *Tu-ol'-um-ne*, *O'-che-hak* (or *O-che-kam'-ne*), *Wi'-pā*, and *Han-ne'-suk*.

All of these tribes spoke dialects of a common language. The *Yatch'-a-chum'-ne* probably belong with them.

THE HULPOOMNE

The *Hul-poom'-ne* occupied the east bank of the Sacramento river from a few miles south of the mouth of American river southward to the Mokozumne territory. Their principal rancheria was at or near the present town of Freeport, 9 miles south of Sacramento.

THE MOKOZUMNE

The *Mo-koz'-um-ne* (pronounced *Mo-koz'-zum-me*) occupied an extensive area to the south and east of the Hulpoomne, embracing the lower Cosumnes river and Deer creek, and extending from the Sacramento river easterly to near Michigan Bar. Cosumne, Slough House, Elk Grove, Franklin, Cortland, and Walnut Grove are in their territory. They are called *Ti'-nan* (west people) by the *Nis'-se-nan'*, and *Kaw'-so* by the *Pa'-we-nan*.

The Mokozumne, with the possible exception of the Siakumne,

were the largest of the Mewko tribes and comprised the largest number of villages. Their center of distribution and density of population was along the lower Cosumnes and Deer creek, from Slough House down. In this region were the following villages:

Yoom-hoo'-e, at place now occupied by graveyard on knoll near Slough House, 1 mile below present Cosumne postoffice.
Yaw'-mit, on east bank Cosumnes river directly across from Sheldon's ranch.
Lool'-le-mŭl, on Deer creek near Sheldon's barn.
Soo-ke'-de-de, on southeast side Cosumnes river 1½ mile below *Yaw'-mit*.
Mi'-ă-man, on southeast side Cosumnes river 3 miles below *Soo-ke'-de-de*.
Low'-we-mŭl, on northwest side Cosumnes river opposite *Mi'-a-man*.
Choo-yoom'-kă-dut, on northwest side Cosumnes river 1 mile below *Mi'-a-man*.
Kah-kahm'-pi, on northwest side Cosumnes river ½ mile below *Choo-yoom'-kă-dut*.
Soo'-poo, on northwest side Cosumnes river 3 miles below *Choo-yoom'-ka-dut*.
Too'-koo-e, on northwest side Cosumnes river 5 miles below *Soo'-poo*.
Chah'-woh, on northwest side Cosumnes river ¼ mile below *Too'-koo-e*.
Tan'-nah-mah, on plain between Sacramento and Cosumnes river.
Ko-lo'-ne, on plain on southeast side of Cosumnes river.
Oo-moo'-chah, at Elk Grove.
So-lo'-lo, seven miles below Elk Grove.
Yu', a little northeast of Elk Grove.

Higher up the Cosumnes were two others:

Pal'-lam-mah, on Cosumnes plain — probably on Cosumnes river near Michigan Bar, which place in the Nis'senan language is *Pal'-lam-mŭl*, meaning 'valley oak place' (from *pal'-lam*, the valley or water oak, *Quercus lobata*).
Lo-pah-tah'-tah, on Cosumnes river near timber (may have been Mewuk).

The *Talatui* of Dana was a Mokozumne band which I have not yet been able to locate.

THE OCHAKUMNE

The *O'-che-hak* or *O'-che-hă-kum'-ne* (slurred to *O'-chă-kum'-ne*) occupied islands (apparently Brannan and Grand islands) between the San Joaquin and Sacramento rivers, above the Wipa and below the Mokozumne.

THE WIPA

The *Wi'-pă* occupied *No'-yoop* or Sherman island, between the mouths of the Sacramento and San Joaquin rivers immediately east of Suisun bay, and are the westernmost tribe of which anything positive is known.

THE HANNESUK

The *Han-ne'-suk* lived south or southeast of the Wipa. Their principal village was "on a big river" — doubtless either the main San Joaquin or one of the large branches that traverse the tule marshes, of which West Channel well fits the required direction. Their language was essentially the same as that of the Wipa and Mokozumne. They were near neighbors of the Yatchachumne, and lived between them and the Wipa.

THE YATCHACHUMNE

The *Yatch-ă-chum'-ne* lived west of the San Joaquin river, between Stockton and Mt Diablo, and ranged thence southerly — how far we do not know.

They are the only tribe included in the present paper concerning which I have not obtained original information from neighboring tribes. That they were closely related to the associated tribes here mentioned is at least probable, though perhaps not susceptible of proof.

According to the authorless *Illustrated History of San Joaquin County, California*, published in 1900, the *Yacheko* or *Yachekumnes* pushed eastward across the San Joaquin river between Calaveras river and French Camp creek and had a village near the place now occupied by Stockton. In this connection it should be borne in mind that Stockton is at the corner point where the *Chilumne*, *Yatchachumne*, and *Siakumne* tribes met, and that the ground has been claimed by each of these three tribes.

THE MOKALUMNE

The *Mo-kal'-um-ne* (*Muk-kel'-lum-ne* or *Muk-kel'-ko*) occupied the south side of Mokelumne river from a little above Lockford westerly past Lodi and Woodbridge to the San Joaquin tules. Their principal village, *Muk'-kel* (from which the tribe takes its name),

was on the bottomland a mile and a quarter west of the present site of Lockford, and was inhabited within the memory of many persons now living. Another village was situated on the same (south) side of the river a little higher up (east of Lockford) on the way to Clements; it was abandoned earlier than *Muk'-kel*.

Lā-lum'-ne, a rancheria near Clements (on the south side of Mokelumne river a little below the present bridge and a little back from the river), may be included under the Mokalumne tribe as its inhabitants spoke the same language.

THE CHILUMNE

The *Chil-um'-ne* (pronounced *Chil-lum'-ne*) occupied the lower Calaveras River country and reached north to the territory of the Mokalumne. The boundary between the two was a nearly east and west line between the Calaveras and Mokelumne rivers, but a little nearer the Mokelumne. The Chilumne reached from the San Joaquin tules easterly to a little beyond Linden. The present city of Stockton is in the southwest corner of their territory, at the point where the Chilumne, Siakumne, and Yatchachumne come together. Their language is essentially the same as that of the Tuolumne, and only slightly different from the Mokalumne.[1]

THE SIAKUMNE

The *Si'-ă-kum'-ne* occupied a broad belt between the Calaveras and Stanislaus rivers, beginning on the north at or near Stockton and extending southerly to Stanislaus river and easterly to Knights Ferry.

THE TUOLUMNE

The *Tu-ol'-um-ne* (*Tow-ol'-lum'-ne*) occupied the territory between the lower Stanislaus and Tuolumne rivers and extended from the San Joaquin tules on the west easterly to or a little beyond Knights Ferry on Stanislaus river.

THE INNEKO FAMILY

The *In-ne'-ko* family comprises two disconnected and quite different subfamilies — the *Hoo'-koo-e'-ko* of the coast region north of

[1] I am aware that the Chilumne have been referred to Yokuts stock, but a survivor of the tribe tells me that their language was almost identical with that of the Tuolumne.

San Francisco bay, and the *Tu'-le-am'-me* of the interior hill country south of Clear lake. The Tuleamme are somewhat intermediate between the Hookooeko of the coast region and the Mewko of the great interior valley, but their affinities with the Hookooeko are much the closer.

There being no recognized name for the family, I have adopted the word *In-ne'-ko*, which in the languages of the tribes north of San Francisco bay means 'the people,' or 'all the people.'

THE TULEAMME SUBFAMILY

The *Tu'-le-am'-me* (or *Tu'-le-yo'-me*) subfamily occupies a small isolated area among the Coast ranges of Lake and Napa counties. It is entirely cut off from other members of the stock and completely surrounded by tribes speaking widely different languages. To the north are the *Koi'-im-fo* of Lower lake; to the east and southeast the *Pat'-win*, a Wintoon tribe; while to the south and southwest, separating the Tuleamme from their relatives on the coast, are two stocks — first, the *Mi-ah'-kah-mah* or "*Wap'po*," inhabiting Alexander, Knights, and upper Napa valleys; and beyond these the *Kan-a-mă'-ra* of Russian River valley and the Santa Rosa plain. To the northwest are tribes of the so-called "*Pomo*" stock.

The territory of the Tuleamme extended from the south end of Lower lake southward to Pope valley — a distance in an air line of barely 25 miles. The center of distribution was Coyote valley on Putah creek and the neighboring smaller valley of Wennok lake. The country of the Tuleamme therefore was farther north than that of any other division of the Mewan stock, and there is no reason to believe that the stock ever reached any more northerly point.

The people have no tradition of any migration, but on the contrary stoutly maintain that they have "always" lived in the area above defined. Indeed, their creation myth fixes their origin at a point in the low hills about 3 miles south of the lower end of Clear lake. This place is the site of an ancient rancheria, called *Tu'-le-yo'-me po-koot*, which persisted until recent years but is now extinct. I have adopted its name for that of the subfamily. The subfamily comprises only a single tribe — unless the principal villages are held to be tribes.

THE TULEAMME OR OLAYOME

The members of the tribe have no tribal name for themselves but like the Mewuk call themselves after their principal villages. They may be named *Tu'-le-yo'-me* (or *Tu'-le-am'-me*) the same as the subfamily, or if preferred may be called *O'-lā-yo'-me* (or *O'-lā-am'-me*) after their principal village in Coyote valley. *O'-lā-am'-me* means 'Coyote people.'

The villages and their locations, according to the remnant of the tribe still living, were:

Tu'-le-yo'-me po-koot, about 3 miles south of Lower lake (the most ancient settlement of the tribe).

Lah-ki'-yo-me po-koot, near present town of Middletown; also Lahl'-mok po-goot

Kil'-le-yo'-ke po-koot, at north end of Coyote or Guenoc valley.

O'-lā-yo'-me po-koot, in northern part of Coyote valley half a mile south of *Kil'-le-yo'-ke* but north of Guenoc.

Sah'-ti-yo-me po-koot, in a rocky place at south end of Coyote valley, about 2 miles south of Guenoc.

Hoo-koo'-yo-me po-koot, on knoll on southwest bank of Putah creek in Phelan Ranch valley. The people call themselves *Yo-me-ko'-tsah*. The last remnant of the tribe now inhabits this rancheria.

Hoo-koo'-too-mi po-koot, on east side of Putah creek less than ¼ mile north of Phelan ranch house.

Hol'-wah po-koot, on west side Putah creek close by present barn at Phelan ranch house.

Kā-boot' po-goot, on low point east of north end of Wennok lake.

Sahl'-sahl po-goot on flat at base of Cone peak (*Loo-peek' pow-we*) at southeast corner of Wennok lake.

Haw'-hawl po-goot, on north bank of outlet of Wennok lake, near the lake.

-ke-yo-me

Tso'-koo po-goot, in Pope valley; also Al-lō'k-yo'-me po'-goot.

Wo-de'-di-tep'-pe po goot, in Jerusalem valley.

The Tuleamme are called *E-lōk-no'-mah* (or *Lōk'-no'-mah*) by the Wappo, and *Te'-om-fo* and *Kel-lew'-win-fo* by the *Koi'-in-fo* (or 'Ham-fo) of Lower lake. *Kel-lew'-win-fo* means 'Coyote people.'

THE HOOKOOEKO SUBFAMILY

The *Hoo'-koo-e'-ko* subfamily occupied the coast country from the north shore of Golden Gate and San Pablo bay northerly to Duncan point, 4 miles south of the mouth of Russian river — a distance in an air line of about 50 miles. They belong to the Transition zone.

The subfamily comprises three tribes — the *O-la-ment'-ko* of Bodega bay; the *Lek-kah'-te-wut'-ko* of the open hill country from Freestone to Petaluma; and the *Hoo'-koo-e'-ko* of the region thence southward to San Francisco bay.

THE OLAMENTKO

The territory of the *O-la-ment'-ko* begins on the north at Duncan point, 4 miles south of the mouth of Russian river, and reaches southerly only to Valley Ford creek, in the open hill country midway between the mouths of Bodega and Tomales bays. The home of the *Olamentko* therefore was a very small area, only about ten miles in length along the coast, and not more than 8 or 9 miles in breadth at the widest part. The tribe lived mainly on the shore, going inland at certain seasons to hunt and gather acorns. Their center of distribution was *Yo'-le tam'-mal* — Bodega bay — which was encircled by their villages. The farthest seaward was at *Te'-wut hoo'-yah* (meaning 'willow point') on Bodega Head; another was on the bar, now partly washed away, at the entrance to the bay; and others were scattered about the shores at frequent intervals, particularly on the east side. From this center the villages followed the coast north to *Pool'-yah lā-kum* at the mouth of Salmon creek, and south to *Ah-wah'-che* at the mouth of Valley Ford creek.

The Olamentko are called *Ah'-kum-tut'-tah* by the Kanamara.

THE LEKAHTEWUTKO

The territory of the *Lek-kah'-te-wut'-ko* extended easterly from Freestone to a point about a mile north of Petaluma. It lay east of the *Olamentko* and north of the *Hookooeko*. The language was essentially the same as that of the *Hookooeko*. The principal villages were *Lek-kah-te-wut*, about a mile north of Petaluma, and *Po-tow'-wah-yo'-me*, at Freestone. *Po-tow'-wah-yo'-me* was on the old Indian mound just east of the present railroad station at Freestone, and was inhabited until some time in the eighties — till about

1885 I am told. There was also at least one other village, near Valley Ford.[1]

The Lekahtewut are called *Pet'-ă-loo-mah'-che* by the Kanamara, and *Ōn-wal'-le-sah* by the Wappo.

THE HOOKOOEKO

The territory of the *Hoo'-koo-e'-ko* extends from Valley Ford creek southerly to the Golden Gate, and from Point Reyes peninsula easterly to Petaluma marshes and San Pablo bay. Its northern boundary ran from Valley Ford creek easterly to a point about a mile north of Petaluma — the same line forming the southern boundary of the *Olamentko* and *Lekahtewut*. The present bounds of Marin county are almost — but not quite — coextensive with the *Hookooeko* territory. Mount Tamalpais and the series of beautiful valleys about its base, from San Rafael on the east to Olema on the west, and the long, fiord-like Tomales bay all belonged to the *Hookooeko;* and some of the most familiar geographic names in California were taken directly from the vocabulary of the same tribe.[2]

It is of historic interest that the *Hookooeko* were the first west coast tribe to be discovered by Europeans. When Sir Francis Drake, in the summer of 1579, sailed along the south side of Point Reyes peninsula and put into the broad bay that now bears his name, he spent several weeks in their country and was much impressed by their friendliness and singular customs.

[1] Capt. M. C. Meeker of Occidental, Sonoma county, tells me that in the winter of 1861 or 1862 he witnessed a cremation near Valley Ford rancheria. Attracted by the loud wailing of the Indians he went to the spot and found them engaged in burning the body of a child.

[2] Among such names are Tamalpais, from *Tam'-mal* the bay country, and *pi'-ēs* a mountain (*Tam'-mal-pi'-es* or *Tam'-mal-pi's* is their own name for the mountain); Tamales bay, from *Tam-mal* the bay country (*Tam-mal hoo-yah*, Tamales point; *Tam-mal-ko*, the people on Tamales bay in distinction to those of the interior); Olema, from *O-lā'-mah* the name of the place; Marin county, from *Marin*, a great chief of the *Hookooeko* tribe; Novato, from *No-vah'-to* another chief. The name Petaluma appears to have come from the Kanamara tribe on the north. Other familiar Indian place names on the north side of the bay region are Sonoma, Napa, Suskol, and Suisun — all original names for the same places in the language of the *Poo'-e-win*, the tribe next east of the Hookooeko. Mt Tamalpais is the only mountain in the land of the Hookooeko, but two others are visible — Sonoma peak which they call *Oo'-nah-pi's*, and St Helena, which they call *Chitch'-ah-pi's*.

A few of the many villages of the *Hookooeko* were:

Etch'-a-tam'-mal, at or near the present site of Nicasio.
Ah-wan'-me, at or near San Rafael.
Cho'-ketch-ah, at or near Novato.
Le'-wan-nel-lo-wah', at or near Sausalito.
Sāk'-lo'-ke, on the long point on east side of entrance to Tamales bay.
Oo'-troo-mi-ah, near present town of Tomales.
O-lā'-mah, near present town of Olema.

There were numerous others, along both shores of Tomales bay, and at various points in the interior valleys.

PRESENT STATUS OF THE TRIBES

Of the seventeen tribes comprising the Mewan stock, the three Mewuk or Sierra tribes are each represented by a considerable number of living men and women; the Tuleamme of Lake county by possibly half a dozen persons; while all of the valley and coast tribes, thirteen in number — namely, the Olamentko, Lekahtewut, Hookooeko, Hulpoomne, Ochehak, Wipa, Hannesuk, Yatchachumne, Mokozumne, Mokalumne, Chilumne, Siakumne, and Tuolumne — are either already extinct or are represented by only one or two survivors.

The conclusion is obvious, namely, that the resisting power of the tribes depends, not on numbers, not on extent of territory, not on aggressive or defensive habits, but solely on degree of accessibility to the whites. Contact with whites is deadly; the Indians cannot hold out against it, and the rapidity of their disappearance is directly proportionate to the closeness and duration of the contact. Thus the valley tribes within easy reach of the early Spaniards were swept away first; the coast tribes, next in accessibility, were next to perish; while the Sierra tribes, inhabiting a rough mountainous country, were able to hold out longer and still survive in considerable numbers, though long since reduced to a miserable remnant of their former strength.[1]

[1] For a discussion of the rate, amount, and causes of decrease of California Indians, see my paper entitled The Indian Population of California, *American Anthropologist*, vol. 7, pp. 594–606, 1905.

The Map

The tribal boundaries given on the accompanying map (plate xxv) are believed to be in the main correct. There is ~~no~~ doubt, however, as to the limits of the *Hannesuk* and *Yatchachumne*, as to the northern boundary of the *Lekahtewut*, and as to both northern and southern boundaries of the *Ochehak*.

Biological Survey,
Washington. D. C.

Am. Anthropologist, Vol. 10, No. 2, 356-357. July 1908.

Corrections Concerning California Indians. — Owing to my absence in California when my article on The Distribution and Classification of the Mewan Stock of California[1] was passing through the press I did not see the proof, and as a consequence several typographic errors crept in. Three of these are of sufficient importance to need correction.

On page 344, line 18, for "*Ko'-ne-u-kon'-ne*" read "*Ko'-ne* or *Kon'-ne*."

On page 353, line 8 from bottom, for "*Tso'-kew po-goot*" read "*Tso-ke-yo-me po-goot*," and add "*Al-lō'k-yo-me po-goot*" as an additional rancheria in Pope valley. On line 13 of the same page add "*Lahl-mok-po-goot*," there having been two rancherias in Middletown valley. This brings the number of villages of the *Tuleyome* up to fifteen.

On page 357, line 4, for "There is *no* doubt," read "There is doubt" — the meaning being completely reversed.

In a report of a meeting of the Anthropological Society of Washington published in the same volume (page 388, line 26), I am made to say that certain songs were sung at intervals *of* eight days. My statement was that they were sung at intervals *for* eight days.

C. Hart Merriam.

[1] *American Anthropologist*, vol. 9, no. 2, pp. 338–357, April–June, 1907.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

C. Hart Merriam -

Keep

DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

BY

C. HART MERRIAM .

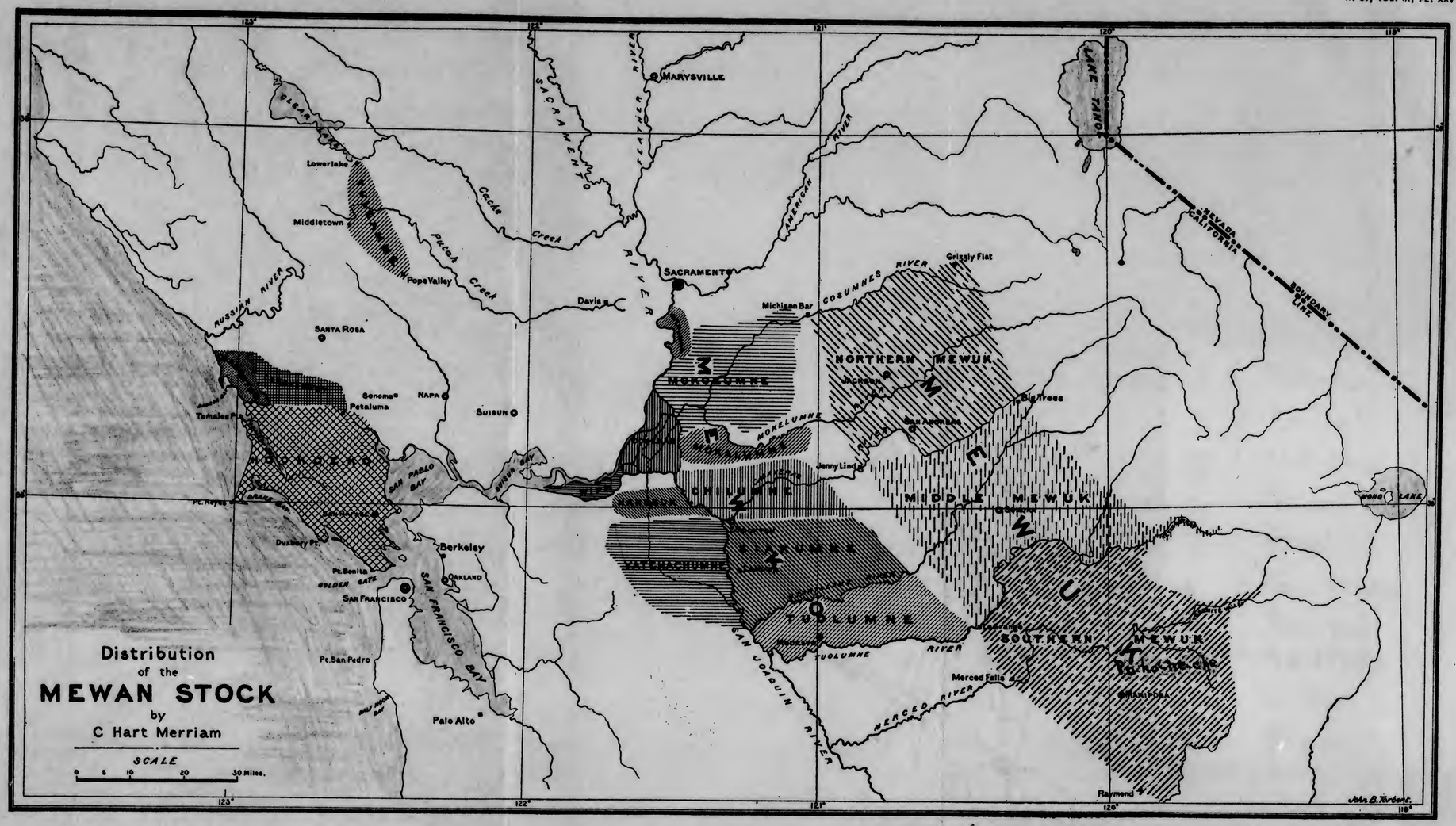
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April–June, 1907

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The New Era Printing Company
1907

corrected copy
Aug. 1907. - C.H.M.

Sa'lish

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2	✓	Es-sel'
3	✓	Chā'-tles'
4	✓	moos'
5	✓	tseel'
6	✓	Tah'-kahn
7	✓	Sis'-pel
8	✓	Hā-ā'-nem
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10	✓	Ō'-pĕn



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South side Yosemite

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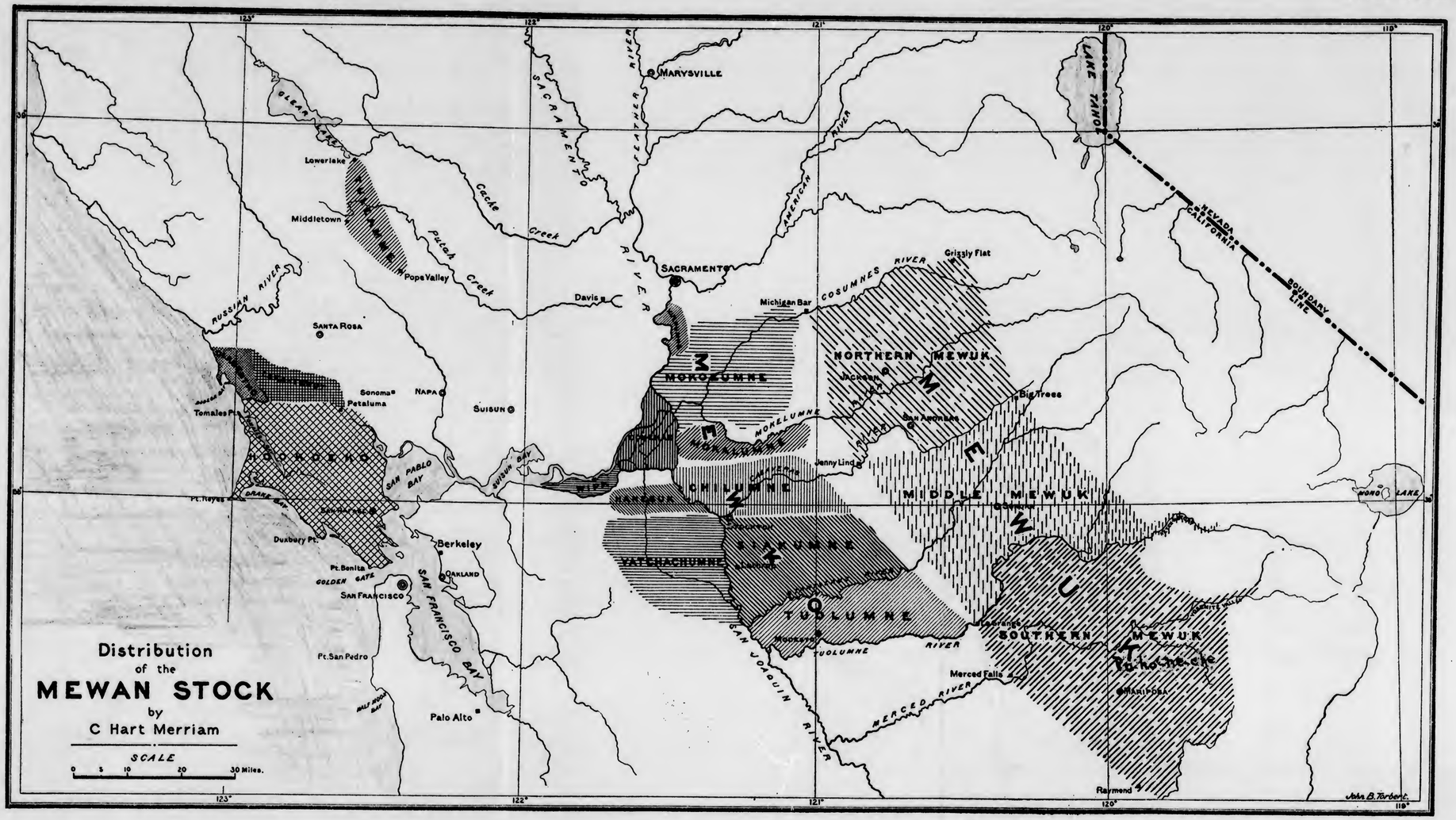
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Add: Po-ho'-ne-che
South side Yosemite

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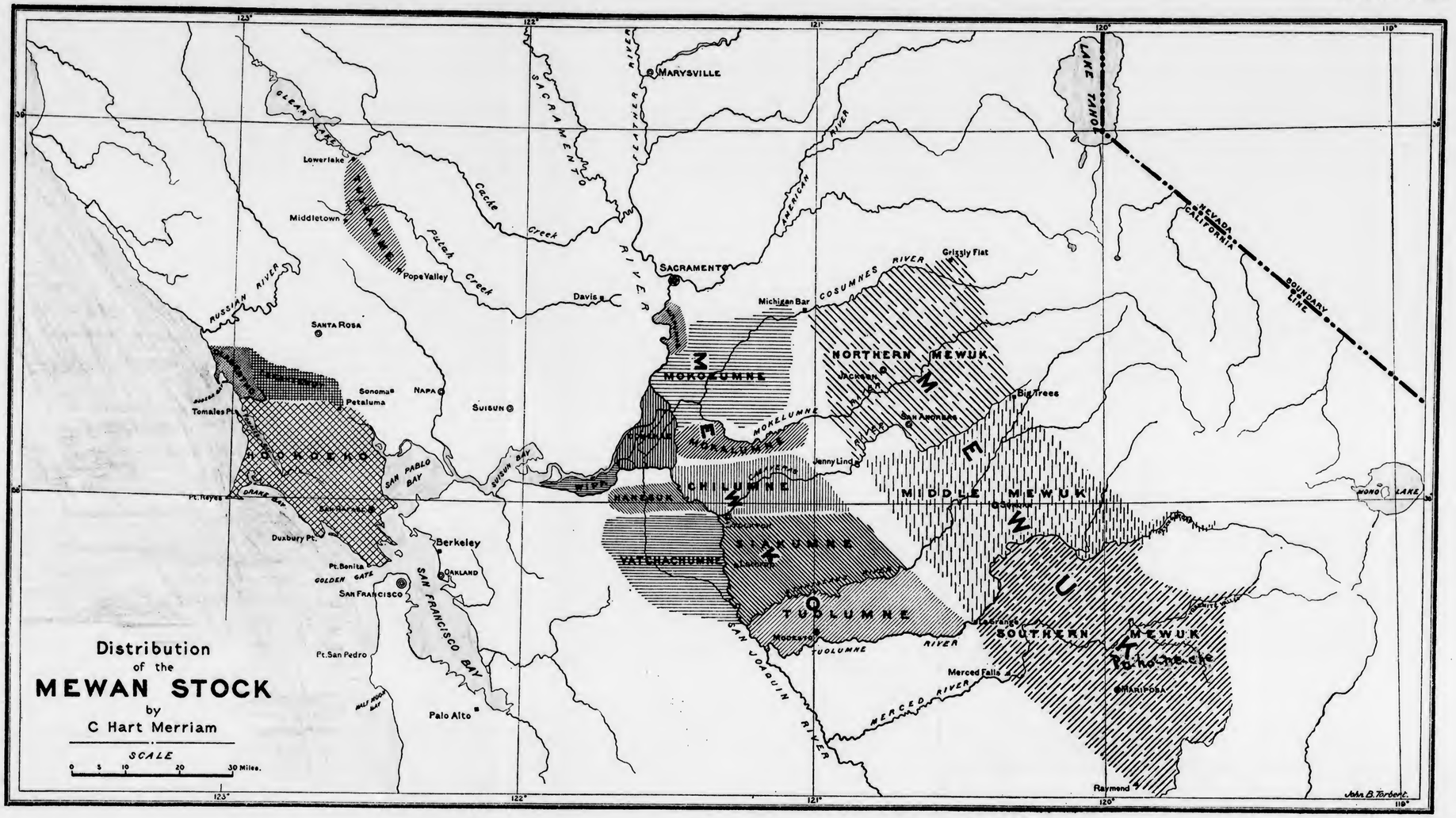
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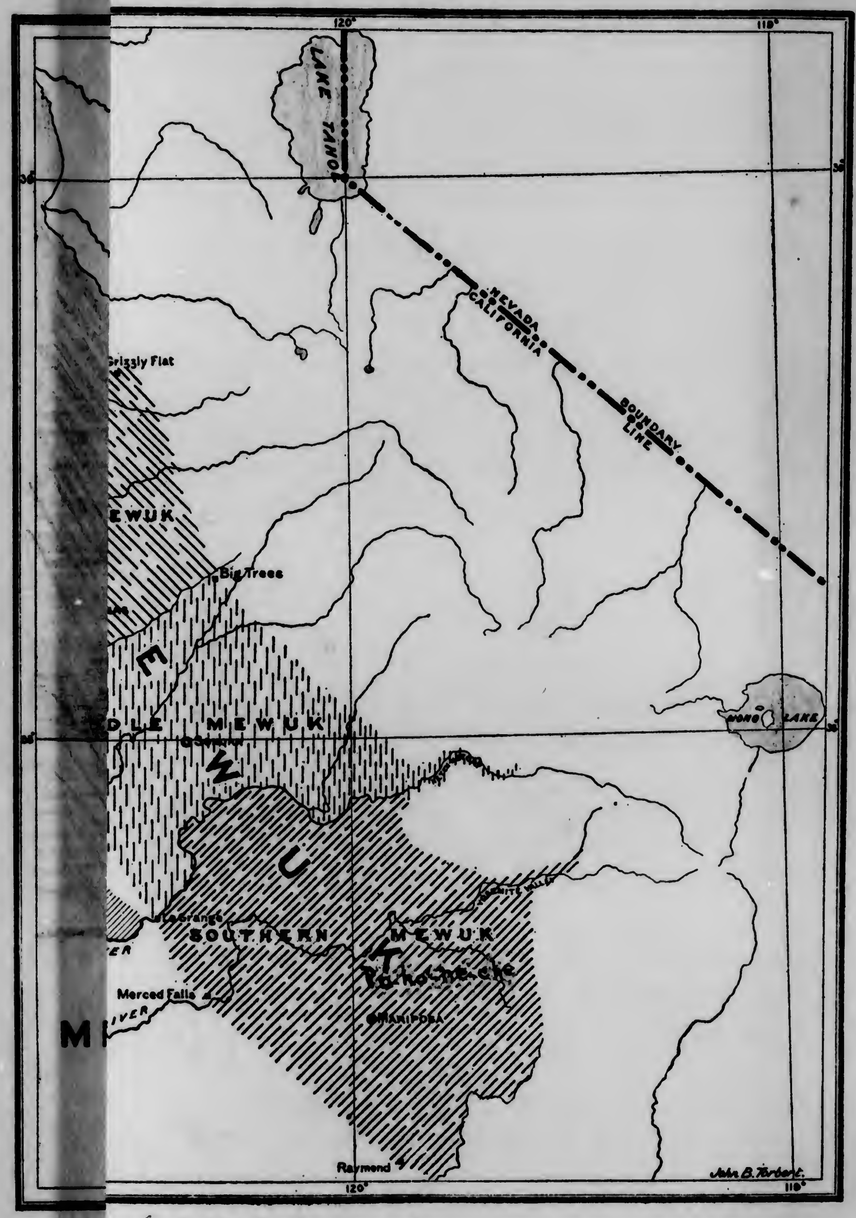
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DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

By C. HART MERRIAM

Introduction

Of the twenty-four or more linguistic stocks of California Indians the *Me'-wan* (called by Powell *Moquelumnan*) is one of the largest, one of the most diversified, and one of the least known. In population, in number of tribes, in extent of territory, and in degree of differentiation it has only a single rival — the Piute.

While its early history and migrations, and the vicissitudes by which it became broken up and scattered may never be known, this much is certain: that for a period reaching far back into the past — so far indeed that there are no traditions to the contrary — it has consisted of four principal divisions, two of which are in geographical contact, the other two separated from the main stock and from one another by tribes speaking widely different languages. For many hundreds — perhaps thousands — of years it has occupied three distinct and disconnected areas — a large and broad area in the middle of the state, comprising the foothills and lower slopes of the middle Sierra, with an adjacent section of the great interior valley, and two small independent areas in the coast region north of San Francisco bay (see map).

The main body of the stock consists of two principal parts, which may be known as the *Me'-wuk* or Mountain people, and the *Mew'-ko* or Valley people — each comprising a number of tribes and subtribes.

The tribes north of San Francisco bay occupy two isolated areas — one, the coast region from the Petaluma marshes westerly to Point Reyes and north nearly to Russian river; the other, a narrow area reaching from the south end of Clear lake in Lake county southward to Pope valley in northern Napa county.

The coast people were of three tribes, differing somewhat in language — the *Hoo'-koo-e'-ko*, *Lek-kah'-te-wut'-ko*, and *O'-lah-ment'-ko*.

The Lake County people have no tribal name for themselves, but, like the Sierra Mewuk, use the various rancheria or village names. They may be called *Tu'-le-am-me* from their ancient settlement a little south of Lower lake, or *O'-lā-am-me* from their more recent settlement on Putah creek in Coyote valley.

The stock here called *Me'-wan* has been, in whole or in part and under various names — as *Mutsun*, *Moquelumnan*, and *Mewuk* — the subject of discussion by several authors, notably Powell, Powers, and Gatschet, although nothing approaching a correct statement of the distribution and relations of the tribes has as yet appeared. Of the stock names in use, *Mutsun* has been already dropped as belonging to another stock. *Moquelumnan* I reject for two reasons — its clumsiness, and the fact that it is based on the name of one of the smallest and most insignificant tribes of the entire group. In its place I here introduce the stock name MEWAN, derived from the root of the word for 'people' common to nearly all the tribes (as *Me'-wuk*, *Me'-wah*, *Mew'-wah*, *Mĕ'-wĕ*, *Me-u'-ko*, *Me'-chah*). Mewan has the double merit of brevity and of conformity with the usual mode of ending stock names.

The aim of the present paper is to suggest a classification for Indian tribes, to apply this classification to the Mewan stock, and to record certain original observations on the distribution of its several divisions. Published material is neither repeated nor discussed; controversial matters are avoided, and in the lists of villages of the various tribes none are included save those given me by the Indians themselves.

Indian words are written in simple phonetic English, and diacritical marks have the phonetic values ordinarily given them — as in the Century Dictionary.

CLASSIFICATION

In attempting a classification of the Mewan stock one is confronted at the outset by the absolute non-existence of such a thing as a standard of classification for Indian groups. Ethnologists use

the terms "stock" and "family" interchangeably, regarding them as synonymous, and drop at once from stock to tribe, giving no heed to divisions of intermediate rank. And if evidence of relationship, however remote, is detected between two or more stocks the practice is to merge such stock under a common name and pool the contained tribes — as if the aims of science were served by the abolition of group names and by mixing together in a common jumble a rabble of tribes of diverse relationships!

Imagine the chaos in zoology and botany if families or genera were merged whenever relationships are established with other families or genera. Surely no one will dispute the assertion that the recognition by name of well defined groups in nature — whether in botany, zoology, or ethnology — is essential to a clear and ready comprehension of kinship — so essential indeed that without it progress in classification is out of the question.

Why not allow the well differentiated stocks to stand, irrespective of remote affiliations, and bring together allied stocks under the broader term "phylum"?

To the naturalist, accustomed to grouping forms of life into classes, orders, families, genera, and species, with subordinate divisions under each, the absence of classification in ethnology is most bewildering, and to the student of anthropology, whatever his antecedents, it must necessarily prove a serious obstacle to the clear perception of relationships.

The purpose of classification is to bring things of a kind together, to arrange related objects in such a manner as to show degrees of rank and affinity, and to supply convenient headings for categories of equal value. The number of categories needed depends on the number of groups of different rank requiring classification. In the case of Indian tribes, it is believed that all ordinary needs may be met by the use of the headings phylum, stock, family, subfamily, tribe, and subtribe. If in exceptional cases more are required, superfamily and supertribe may be added.

The following is submitted as a provisional classification of the Mewan stock:

Classification of the Mewan Stock

Stock	Family	Subfamily	Tribe
ME'-WAN	Mue'wk / Me'-wuk	Me'-wuk	Northern Me'-wuk
			Middle Me'-wuk
			Southern Me'wuk
		Mew'-ko	Hul-poom'-ne
			Mo-koz'-um-ne
			Mo-kal'-um-ne
			Chil-lum'-ne
			Si-a-kum-ne
			Tu-ol'-um-ne
			O'-che-hak
			Wi'-pā
			Han-ne'-suk
			Yatch-a-chum'-ne
	In-ne'-ko	Tu'-le-yo-am'-me	Tu'-le-yo-am'-me (or O'-lā-yo'-me)
		Hoo'-koo-e'-ko	O'-la-ment'-ko
			Le-kah'-te-wut'-ko
			Hoo'-koo-e'-ko

MEWUK FAMILY

The *Me'-wuk* family comprises the two largest divisions or subfamilies of the stock — the *Me'-wuk* proper, inhabiting the Sierra foothills from the Middle Cosumnes southward to Fresno creek, and the *Mew'-ko*, inhabiting the adjacent interior plain from a few miles south of the lower part of American river southerly to Tuolumne river.

It is an interesting fact, as showing how both Indians and whites may be influenced by the same physical features, that the present boundary between the valley and mountain counties — the line separating Sacramento, San Joaquin, and Stanislaus counties of the plain from Amador, Calaveras, and Tuolumne counties of the foothills and mountains, coincides almost exactly with the time-honored boundary between the Mewko and Mewuk tribes.

THE MEWUK SUBFAMILY

The *Me'-wuk* subfamily occupies the timbered foothills and lower mountain slopes and valleys of the west flank of the Sierra from Middle fork of Cosumnes river southerly (following the trend

of the mountains) to Fresno creek — a distance in an air line of about 110 miles. The breadth of their territory averages about 30 miles, beyond which narrow tongues follow some of the river valleys for 15 or 20 miles to the eastward, penetrating well into the mountains — as along the Tuolumne and Merced rivers.

The Zone position of the Mewuk tribes, as pointed out by me several years ago,[1] is Upper Sonoran and low Transition. Most of them occupy the Digger Pine belt (dominant tree *Pinus sabiniana*); the remainder the lower edge of the Ponderosa pine belt (dominant tree *Pinus ponderosa*).

THE MEWUK TRIBES

The Mewuk people may be divided into three principal groups or tribes, of approximately equal extent and degree of differentiation, which, for lack of better names, are here called Northern, Middle, and Southern Mewuk. Their word or name for 'people' — by which they always mean their own people — is, in the northern division, *Me'-wuk*; in the middle division, *Me'-wah*; in the southern division, *Mĕ-wĕ* or *Mew'-wah*. The members of these tribes or supertribes have no names for themselves but are commonly known by the names of their principal rancherias or villages. They often called one another after the points of the compass, as *Tam'-moo-lek* or *Tah-mah-lā'-ko*, from *tah'-mah* north; *Choo'-mat-tuk*, *Choo-ma-to'-ka*, from *choo'-match* south.

The villages are of two classes: (1) those in which the families of the head chiefs — the *Hi-am-po-ko* or "Royal families" — reside, and (2) those inhabited solely by the common people. The position of head chief is hereditary, and may descend from either father or mother to oldest son (or in some cases to a daughter). The head chief, called *hi-ah'-po* by the northern Mewuk (or if a woman, *mi'-ang-ah*), is a person of standing, power, and influence in the tribe, is recognized as head chief by the tributary villages, and must always be a member of a "Royal family."

The chiefs or "speakers" of the minor villages, called *le-wa'-pe* by the Northern Mewuk and *ā'-oo-che* by the Middle Mewuk, are chosen from the common people and have no authority save in their own villages.

[1] *Science*, n. s. XIX, 912–917, June 17, 1904.

The villages of the first class are of much consequence; they are the places where the principal ceremonies are held; their names dominate the surrounding country and are used by the inhabitants of the adjacent minor villages — instead of their own local names — to designate the people and place to which they belong. Thus, if a resident of a minor village is asked the name of his tribe or home he gives the name, not of his actual residence but of the head village to which his village is tributary.

But this is not all, for the name of a village of the first class is applied not only to the village itself, to its inhabitants, and to the inhabitants of the minor villages tributary to it, but also to a definite tract of country, often of considerable size, constituting the domain of the tribe. Thus *Ah-wah'-ne* was the name of the principal village in Yosemite valley — the home of the great chief Tenia (Tenni'-ah); it was also the name of the valley itself, and of the inhabitants of all the villages, nearly a dozen in number. *Chow-chil'-lah* is a similar case. The name is that of a village of the first class, situated in Chowchilla canyon; it is applied also to the inhabitants of all the tributary villages, of which there were many, and to a large tract of country, dominated by these people — a tract reaching from Fresno creek on the south to Merced river on the north.

These primary divisions were the political, social, ceremonial, and geographic units of the Mewuk; their importance therefore can hardly be overestimated. Whether they should be regarded as tribes or subtribes is of less consequence. For the present I prefer to consider them as subtribes, though by no means disposed to quarrel with those who would hold them as tribes.

The tribal divisions I have adopted are based on similarity of language, it having been ascertained that while each village unit has dialectic peculiarities of its own, all of the village units may be assembled in three closely related linguistic groups, as follows:

THE NORTHERN MEWUK

The territory of the Northern Mewuk begins on the Middle fork of Cosumnes river and extends southerly to or a little beyond Calaveras creek. Its northeastern corner pushes across the Middle Cosumnes to Grizzly Flat whence its eastern boundary runs southerly to a point a little west of Big Trees, passing a few miles east of the present settlements of West Point and Railroad Flat. The easternmost settlement in the Mokelumne river region was *Pek-ken'-soo*, about four miles east of West Point.

The western boundary follows the lower border of the open forest of Digger pines and blue oaks from near Michigan Bar to May (near Carbondale), and thence, southerly, passing a little west of Ione, Buena Vista, Lancha Plana, and Comanche. The southern boundary is not so clearly defined but lies a little south of a line drawn from San Andreas to Mountain Ranch (otherwise known as Eldorado) in Calaveras county.

The hunting territory claimed by the Mewuk extends only about ten miles east of the villages. Beyond this they say that the country belongs to the Washoo — whom they call *He'-să-tuk*, meaning 'up east people' (from *he'-sum*, east). They call the Piute *Koi'-yu-wăk* or *Koi-aw'-we-ek*, from their fondness for salt, *koi'-ah*. By their neighbors on the north (the Nissenan) they are called *Ko'-ne* or *kon'-ne*.

Following are the names and locations of some of the villages of the Northern Mewuk:

Tam-moo-let-te-să, near Oleta.
Omo, at Omo ranch.
No-mah, at Indian Diggings.
Chik-ke'-mĕ-ze, at Grizzly Flat.
Kun-nŭ'-sah, at West Point (also called *Mas'-sing wal'-le mas-se*).
Pen-ken'-soo, 4 miles east of West Point.
Hă-e'-nah, at Sandy Gulch, 2 miles south of West Point.
Hă'-chă-nah, at Railroad Flat.
Saw'-po-che, at Big Flat, 5 miles west of West Point.
Witch-e-kol'-che, near Rich Gulch (called *Ahp-pan-tow'-we-lah* at West Point).
Mo-nas-sŭ, 1 mile east of Mokelumne Hill.
Tă-woo-muz'-ze and *Yu'-yut-to*, on Government reservation 4 miles northeast of Jackson. (*Tă-woo-muz'-ze* sounds like a Piute name.)
Pol-li'-as-soo, at Scottsville, 1½ mile south of Jackson.
Yu-lo'-ne, at Sutter Creek (where the town of Sutter Creek now is).
Yu-lĕ, at old mill 1 mile west of Plymouth.
Chuk-kan'-ne-sŭ, at Ione.

Ŭ-poo'-san-ne, 1 mile south of Buena Vista.
Hoo-tah'-zoo, about 1 mile west of San Andreas.

THE MIDDLE MEWUK

The territory of the Middle Mewuk (or Me'-wah) begins on the north on or near Calaveras creek and extends southerly to Tuolumne river, which it follows easterly to a little beyond Hetch-hetchy valley. The western boundary runs southeasterly from near Jenny Lind to La Grange on Tuolumne river.

Following are the names and locations of some of the villages of the Middle Mewuk:

Yung'-ah-ko'-to, 1 mile below Averys (between Big Trees and Murphys).
Kut-too-gah, 1 mile north of Murphys.
Hang-e'-we-ĕ, on McKinney ranch, 14 miles northeast of Columbia.
Kah'-win-oo'-chah, on McCormick ranch, between North and Middle forks of Stanislaus river.
Tahk'-ā-mah, on main Stanislaus near old bridge (between McCormick and McKinney).
Ă-goot-ta-nuk-ka (or '*Koot-tă-nuk-ka*), 2 miles west of Vallecito.
Ko-sā'-mah-no'-noo, on Sixmile creek near Vallecito.
Wŭ'-ye, at Robinson's Ferry on Stanislaus river.
Te-baw-to-yah, on south side Stanislaus, 2 miles up river from Carson Hill.
Po'-tah, at Springfield (3 miles northwest of Sonora). Largest village.
Pā'-pah-lā'-no, at old Sonora Camp, 1 mile north of present Sonora.
He-le-oo (also called *Koo'-loo-te*), at Sonora (present rancheria).
Kes'-sah, at Phœnix Lake reservoir.
Hung'-ah, at Bald Rock, northeast of Soulsbyville (old original village).
Tā'-les-sā'-nah, present Bald Rock rancheria, 2½ miles northeast of Soulsbyville.
Kahp'-pah-nin'-nah, 2½ miles southwest of Jamestown.
Ko-tup'-plan-nah, at Rawhide, 2 miles northwest of Jamestown (across Table mountain).
Hetch-hetch'-e, in Hetch-hetchy valley on Tuolumne river.

THE SOUTHERN MEWUK

The territory of the Southern Mewuk (or Mew'-wah) extends from the south side of Tuolumne river southward to Fresno creek. On the east it pushes up the Merced to include Yosemite valley

and Wawona, and on the west passes southeasterly from a little south of LaGrange to near Raymond. The Chowchilla subtribe — apparently the largest and most powerful division of the Southern Mewuk — claim the country from Fresno creek to and beyond Mariposa creek, and from the easternmost limit of the tribe westerly to a point a little west of *No'-watch* rancheria, which is about 2 miles south of Indian peak (about 5 miles from Grub Gulch).

Following are the names and locations of a number of villages of the Southern Mewuk:

Tap-pin-ah'-go, on Big creek, 2 miles northeast of Groveland.
Pahng-ah-hung-che, at or near Garrote.
Ap'-lă-che, near *Pahng-ah-hung-che* (Garrote).
So-pen'-che, on Bull creek (east of Coulterville).
Ah-wah'-ne, near foot of Yosemite fall in Yosemite valley.
Pal-lah'-chan, at Wawona.
Sut-pōk, at Hites Cove.
How-wi-ne, at Cold Spring.
Chow-chil'-lah, in Chowchilla canyon.
Hitch-ă-wet-tah, 3 miles above Wassama.
Was-sa'-ma, on Wassama creek near Ahwahne stage station.
Ah-pah'-sah, at Fresno Flat (on north side Fresno creek).
Sé'-saw-che, at Horseshoe bend on Merced river (village occupied both sides of river).
Kit'-te-we'-nah, one mile above (east of) *Ow'-wal*, on Merced river.
Yah-wo'-kah-che, on Merced river halfway between *Kit-te-we'-nah* and *Ow'-wal*.
Ow'-wal, at big water hole on Merced river at head of Pleasant valley.
Kuk'-kah-hoo-lah'-che, on Merced river in lower part of Pleasant valley.
Wil'-le-to, at pool on Merced river at Barret ranch, just below Pleasant valley.
O-wet'-lin haht'-te hŭ, on Merced river 1 mile above dam of Exchequor mine.
Ang-e'-sa-wā-pah, on south side of Merced river opposite *He-kā'-nah*.
He-kā'-nah, on north side Merced river near Exchequor mine dam.
Koo-yu'-kah-che, on Merced river 3 miles above Merced falls.
Al-low'-lah-che, on Merced river 1½ mile above Merced falls.
Si-ang'-ah-se, at base of mountain of same name between head of Pleasant valley and LaGrange (near corner where Stanislaus, Tuolumne, Merced, and Mariposa counties come together).

Ko'-yo-che (salt people), 1½ mile from *Si-ang'-ah-se*.
Wal-lang'-te, location uncertain. (A former chief was called *Lo-tān'-yo* by the Spanish Mexicans).
Chahm-hahn'-che, on Mariposa creek in lower timber (on old road).
Le'-ham-mit-te, on Mariposa creek in lower timber.
He-hut-to-che, " " " "
Tin-pă'-nah-che, " " " "
Nok'-too-tah-che, " " " "
Nut'-choo-che, " " " " (near present town of Mariposa).
Wahk-kal'-loo-tah-che, on Mariposa creek in lower timber.
Kos'-soo-mah-te, " " " " (½ mile above Mariposa).
Pe-loo'-ne-che, on Mariposa creek in lower timber.
Wā-hil-to, near Grub Gulch.
Ol'-we'-ah, 2 or 3 miles south of Indian peak, about 5 miles from Grub Gulch.

THE MEWKO SUBFAMILY

The tribes inhabiting the lower Sacramento and Joaquin plains, like the Mewuk of the foothills, had no collective name for themselves, but unlike the Mewuk had definite tribal names. In the absence of a group name they may be called *Mew'-ko* from *Me-u'-ko*, their word for their own people. They are now so nearly extinct that it is more accurate to speak of them in the past.

The territory of the Mewko began a few miles below the mouth of American river and reached south to Tuolumne river. Its eastern boundary ran from a point on Cosumnes river near Michigan Bar south to Calaveras river and thence southeasterly to near Knights Ferry on Stanislaus river, and to a point a little west of LaGrange on Tuolumne river. Its western boundary is uncertain. We know that Mewko tribes followed the east bank of Sacramento river southerly and southwesterly to its mouth at Suisun bay, occupying the islands between the Joaquin and Sacramento westerly all the way to the "big water"; that they inhabited the east side of the San Joaquin river continuously from the Tuolumne northward, and that at least one tribe — the *Han-ne'-suk* — lived west of the San Joaquin. It is almost certain that other tribes west of the San Joaquin — as the *Yetchachumne*, who lived between the San Joaquin and Mt

Diablo — belonged to the same group. These western tribes have been so long extinct that I have not been able to obtain trustworthy information as to their boundaries and relationships.

The territory of the Mewko was about 70 miles in length (north and south) and 30 to 40 in average breadth east of the San Joaquin river. But just north of latitude 38°, where a long tongue, comprising the *O'-che-hak* and *Wi'-pā* tribes, pushed westerly to Suisun bay, its breadth was fully 50 miles; and if, as seems almost certain, the tribes between the San Joaquin and Mt Diablo range belonged to the same family, the average breadth must have been close to 50 miles.

The Zone position of the Mewko tribes is Lower Sonoran, all except the Wipa occupying the hot plain of the lower Sacramento and lower San Joaquin rivers.

The Mewko Tribes

The Mewko tribes concerning which I have succeeded in obtaining original information are the *Hul-poom'-ne*, *Mo-koz'-um-ne*, *Mo-kal'-um-ne*, *Chil-lum'-ne*, *Si-a-kum'-ne*, *Tu-ol'-um-ne*, *O'-che-hak* (or *O-che-kam'-ne*), *Wi'-pā*, and *Han-ne'-suk*.

All of these tribes spoke dialects of a common language. The *Yatch'-a-chum'-ne* probably belong with them.

THE HULPOOMNE

The *Hul-poom'-ne* occupied the east bank of the Sacramento river from a few miles south of the mouth of American river southward to the Mokozumne territory. Their principal rancheria was at or near the present town of Freeport, 9 miles south of Sacramento.

THE MOKOZUMNE

The *Mo-koz'-um-ne* (pronounced *Mo-koz'-zum-me*) occupied an extensive area to the south and east of the Hulpoomne, embracing the lower Cosumnes river and Deer creek, and extending from the Sacramento river easterly to near Michigan Bar. Cosumne, Slough House, Elk Grove, Franklin, Cortland, and Walnut Grove are in their territory. They are called *Ti'-nan* (west people) by the *Nis'-se-nan'*, and *Kaw'-so* by the *Pă'-we-nan*.

The Mokozumne, with the possible exception of the Siakumne,

were the largest of the Mewko tribes and comprised the largest number of villages. Their center of distribution and density of population was along the lower Cosumnes and Deer creek, from Slough House down. In this region were the following villages:

Yoom-hoo'-e, at place now occupied by graveyard on knoll near Slough House, 1 mile below present Cosumne postoffice.
Yaw'-mit, on east bank Cosumnes river directly across from Sheldon's ranch.
Lool'-le-mŭl, on Deer creek near Sheldon's barn.
Soo-ke'-de-de, on southeast side Cosumnes river 1½ mile below *Yaw'-mit*.
Mi'-ă-man, on southeast side Cosumnes river 3 miles below *Soo-ke'-de-de*.
Low'-we-mŭl, on northwest side Cosumnes river opposite *Mi'-a-man*.
Choo-yoom'-kă-dut, on northwest side Cosumnes river 1 mile below *Mi'-a-man*.
Kah-kahm'-pi, on northwest side Cosumnes river ½ mile below *Choo-yoom'-kă-dut*.
Soo'-poo, on northwest side Cosumnes river 3 miles below *Choo-yoom'-ka-dut*.
Too'-koo-e, on northwest side Cosumnes river 5 miles below *Soo'-poo*.
Chah'-woh, on northwest side Cosumnes river ¼ mile below *Too'-koo-e*.
Tan'-nah-mah, on plain between Sacramento and Cosumnes river.
Ko-lo'-ne, on plain on southeast side of Cosumnes river.
Oo-moo'-chah, at Elk Grove.
So-lo'-lo, seven miles below Elk Grove.
Yu', a little northeast of Elk Grove.

Higher up the Cosumnes were two others:

Pal'-lam-mah, on Cosumnes plain — probably on Cosumnes river near Michigan Bar, which place in the Nis'senan language is *Pal'-lam-mŭl*, meaning 'valley oak place' (from *pal'-lam*, the valley or water oak, *Quercus lobata*).
Lo-pah-tah'-tah, on Cosumnes river near timber (may have been Mewuk).

The *Talatui* of Dana was a Mokozumne band which I have not yet been able to locate.

THE OCHAKUMNE

The *O'-che-hak* or *O'-che-hă-kum'-ne* (slurred to *O'-chă-kum'-ne*) occupied islands (apparently Brannan and Grand islands) between the San Joaquin and Sacramento rivers, above the Wipa and below the Mokozumne.

THE WIPA

The *Wi'-pă* occupied *No'-yoop* or Sherman island, between the mouths of the Sacramento and San Joaquin rivers immediately east of Suisun bay, and are the westernmost tribe of which anything positive is known.

THE HANNESUK

The *Han-ne'-suk* lived south or southeast of the Wipa. Their principalvillage was "on a big river"—doubtless either the main San Joaquin or one of the large branches that traverse the tule marshes, of which West Channel well fits the required direction. Their language was essentially the same as that of the Wipa and Mokozumne. They were near neighbors of the Yatchachumne, and lived between them and the Wipa.

THE YATCHACHUMNE

The *Yatch-ă-chum'-ne* lived west of the San Joaquin river, between Stockton and Mt Diablo, and ranged thence southerly — how far we do not know.

They are the only tribe included in the present paper concerning which I have not obtained original information from neighboring tribes. That they were closely related to the associated tribes here mentioned is at least probable, though perhaps not susceptible of proof.

According to the authorless *Illustrated History of San Joaquin County, California*, published in 1900, the *Yacheko* or *Yachekumnas* pushed eastward across the San Joaquin river between Calaveras river and French Camp creek and had a village near the place now occupied by Stockton. In this connection it should be borne in mind that Stockton is at the corner point where the *Chilumne*, *Yatchachumne*, and *Siakumne* tribes met, and that the ground has been claimed by each of these three tribes.

THE MOKALUMNE

The *Mo-kal'-um-ne* (*Muk-kel'-lum-ne* or *Muk-kel'-ko*) occupied the south side of Mokelumne river from a little above Lockford westerly past Lodi and Woodbridge to the San Joaquin tules. Their principal village, *Muk'-kel* (from which the tribe takes its name),

was on the bottomland a mile and a quarter west of the present site of Lockford, and was inhabited within the memory of many persons now living. Another village was situated on the same (south) side of the river a little higher up (east of Lockford) on the way to Clements; it was abandoned earlier than *Muk'-kel.*

Lā-lum'-ne, a rancheria near Clements (on the south side of Mokelumne river a little below the present bridge and a little back from the river), may be included under the Mokalumne tribe as its inhabitants spoke the same language.

THE CHILUMNE

The *Chil-um'-ne* (pronounced *Chil-lum'-ne*) occupied the lower Calaveras River country and reached north to the territory of the Mokalumne. The boundary between the two was a nearly east and west line between the Calaveras and Mokelumne rivers, but a little nearer the Mokelumne. The Chilumne reached from the San Joaquin tules easterly to a little beyond Linden. The present city of Stockton is in the southwest corner of their territory, at the point where the Chilumne, Siakumne, and Yatchachumne come together. Their language is essentially the same as that of the Tuolumne, and only slightly different from the Mokalumne.[1]

THE SIAKUMNE

The *Si'-ă-kum'-ne* occupied a broad belt between the Calaveras and Stanislaus rivers, beginning on the north at or near Stockton and extending southerly to Stanislaus river and easterly to Knights Ferry.

THE TUOLUMNE

The *Tu-ol'-um-ne* (*Tow-ol'-lum'-ne*) occupied the territory between the lower Stanislaus and Tuolumne rivers and extended from the San Joaquin tules on the west easterly to or a little beyond Knights Ferry on Stanislaus river.

THE INNEKO FAMILY

The *In-ne'-ko* family comprises two disconnected and quite different subfamilies — the *Hoo'-koo-e'-ko* of the coast region north of

[1] I am aware that the Chilumne have been referred to Yokuts stock, but a survivor of the tribe tells me that their language was almost identical with that of the Tuolumne.

San Francisco bay, and the *Tu'-le-am'-me* of the interior hill country south of Clear lake. The Tuleamme are somewhat intermediate between the Hookooeko of the coast region and the Mewko of the great interior valley, but their affinities with the Hookooeko are much the closer.

There being no recognized name for the family, I have adopted the word *In-ne'-ko*, which in the languages of the tribes north of San Francisco bay means 'the people,' or 'all the people.'

THE TULEAMME SUBFAMILY

The *Tu'-le-am'-me* (or *Tu'-le-yo'-me*) subfamily occupies a small isolated area among the Coast ranges of Lake and Napa counties. It is entirely cut off from other members of the stock and completely surrounded by tribes speaking widely different languages. To the north are the *Koi'-im-fo* of Lower lake; to the east and southeast the *Pat'-win*, a Wintoon tribe; while to the south and southwest, separating the Tuleamme from their relatives on the coast, are two stocks — first, the *Mi-ah'-kah-mah* or "*Wap'po*," inhabiting Alexander, Knights, and upper Napa valleys; and beyond these the *Kan-a-mă'-ra* of Russian River valley and the Santa Rosa plain. To the northwest are tribes of the so-called "*Pomo*" stock.

The territory of the Tuleamme extended from the south end of Lower lake southward to Pope valley — a distance in an air line of barely 25 miles. The center of distribution was Coyote valley on Putah creek and the neighboring smaller valley of Wennok lake. The country of the Tuleamme therefore was farther north than that of any other division of the Mewan stock, and there is no reason to believe that the stock ever reached any more northerly point.

The people have no tradition of any migration, but on the contrary stoutly maintain that they have "always" lived in the area above defined. Indeed, their creation myth fixes their origin at a point in the low hills about 3 miles south of the lower end of Clear lake. This place is the site of an ancient rancheria, called *Tu'-le-yo'-me po-koot*, which persisted until recent years but is now extinct. I have adopted its name for that of the subfamily. The subfamily comprises only a single tribe — unless the principal villages are held to be tribes.

THE TULEAMME OR OLAYOME

The members of the tribe have no tribal name for themselves but like the Mewuk call themselves after their principal villages. They may be named *Tu'-le-yo'-me* (or *Tu'-le-am'-me*) the same as the subfamily, or if preferred may be called *O'-lā-yo'-me* (or *O'-lā-am'-me*) after their principal village in Coyote valley. *O'-lā-am'-me* means 'Coyote people.'

The villages and their locations, according to the remnant of the tribe still living, were:

Tu'-le-yo'-me po-koot, about 3 miles south of Lower lake (the most ancient settlement of the tribe).

Lah-ki'-yo-me po-koot, near present town of Middletown. Lahl'-mok-po-goot

Kil'-le-yo'-ke po-koot, at north end of Coyote or Guenoc valley.

O'-lā-yo'-me po-koot, in northern part of Coyote valley half a mile south of *Kil'-le-yo'-ke* but north of Guenoc.

Sah'-ti-yo-me po-koot, in a rocky place at south end of Coyote valley, about 2 miles south of Guenoc.

Hoo-koo'-yo-me po-koot, on knoll on southwest bank of Putah creek in Phelan Ranch valley. The people call themselves *Yo-me-ko'-tsah*. The last remnant of the tribe now inhabits this rancheria.

Hoo-koo'-too-mi po-koot, on east side of Putah creek less than ¼ mile north of Phelan ranch house.

Hol'-wah po-koot, on west side Putah creek close by present barn at Phelan ranch house.

Kā-boot' po-goot, on low point east of north end of Wennok lake.

Sahl'-sahl po-goot on flat at base of Cone peak (*Loo-peek' pow-we*) at southeast corner of Wennok lake.

Haw'-hawl po-goot, on north bank of outlet of Wennok lake, near the lake.

Tso'-ke-yo'-me po-goot (*Tso'-kew po-goot*) in Pope valley. Al-lō'k-yo'-me pō'-goot

Wo-de'-di-tep'-pe po goot, in Jerusalem valley.

The Tuleamme are called *E-lōk-no'-mah* (or *Lōk'-no'-mah*) by the Wappo, and *Te'-om-fo* and *Kel-lew'-win-fo* by the *Koi'-in-fo* (or 'Ham-fo) of Lower lake. *Kel-lew'-win-fo* means 'Coyote people.'

THE HOOKOOEKO SUBFAMILY

The *Hoo'-koo-e'-ko* subfamily occupied the coast country from the north shore of Golden Gate and San Pablo bay northerly to

Duncan point, 4 miles south of the mouth of Russian river — a distance in an air line of about 50 miles. They belong to the Transition zone.

The subfamily comprises three tribes — the *O-la-ment'-ko* of Bodega bay; the *Lek-kah'-te-wut'-ko* of the open hill country from Freestone to Petaluma; and the *Hoo'-koo-e'-ko* of the region thence southward to San Francisco bay.

THE OLAMENTKO

The territory of the *O-la-ment'-ko* begins on the north at Duncan point, 4 miles south of the mouth of Russian river, and reaches southerly only to Valley Ford creek, in the open hill country midway between the mouths of Bodega and Tomales bays. The home of the *Olamentko* therefore was a very small area, only about ten miles in length along the coast, and not more than 8 or 9 miles in breadth at the widest part. The tribe lived mainly on the shore, going inland at certain seasons to hunt and gather acorns. Their center of distribution was *Yo'-le tam'-mal* — Bodega bay — which was encircled by their villages. The farthest seaward was at *Te'-wut hoo'-yah* (meaning 'willow point') on Bodega Head; another was on the bar, now partly washed away, at the entrance to the bay; and others were scattered about the shores at frequent intervals, particularly on the east side. From this center the villages followed the coast north to *Pool'-yah lă-kum* at the mouth of Salmon creek, and south to *Ah-wah'-che* at the mouth of Valley Ford creek.

The Olamentko are called *Ah'-kum-tut'-tah* by the Kanamara.

THE LEKAHTEWUTKO

The territory of the *Lek-kah'-te-wut'-ko* extended easterly from Freestone to a point about a mile north of Petaluma. It lay east of the *Olamentko* and north of the *Hookooeko*. The language was essentially the same as that of the *Hookooeko*. The principal villages were *Lek-kah-te-wut*, about a mile north of Petaluma, and *Po-tow'-wah-yo'-me*, at Freestone. *Po-tow'-wah-yo'-me* was on the old Indian mound just east of the present railroad station at Freestone, and was inhabited until some time in the eighties — till about

1885 I am told. There was also at least one other village, near Valley Ford.[1]

The Lekahtewut are called *Pet-ă-loo-mah-che* by the Kanamara, and *Ōn-wal'-le-sah* by the Wappo.

THE HOOKOOEKO

The territory of the *Hoo'-koo-e'-ko* extends from Valley Ford creek southerly to the Golden Gate, and from Point Reyes peninsula easterly to Petaluma marshes and San Pablo bay. Its northern boundary ran from Valley Ford creek easterly to a point about a mile north of Petaluma — the same line forming the southern boundary of the *Olamentko* and *Lekahtewut*. The present bounds of Marin county are almost — but not quite — coextensive with the *Hookooeko* territory. Mount Tamalpais and the series of beautiful valleys about its base, from San Rafael on the east to Olema on the west, and the long, fiord-like Tomales bay all belonged to the *Hookooeko;* and some of the most familiar geographic names in California were taken directly from the vocabulary of the same tribe.[2]

It is of historic interest that the *Hookooeko* were the first west coast tribe to be discovered by Europeans. When Sir Francis Drake, in the summer of 1579, sailed along the south side of Point Reyes peninsula and put into the broad bay that now bears his name, he spent several weeks in their country and was much impressed by their friendliness and singular customs.

[1] Capt. M. C. Meeker of Occidental, Sonoma county, tells me that in the winter of 1861 or 1862 he witnessed a cremation near Valley Ford rancheria. Attracted by the loud wailing of the Indians he went to the spot and found them engaged in burning the body of a child.

[2] Among such names are Tamalpais, from *Tam'-mal* the bay country, and *pi'-es* a mountain. (*Tam'-mal-pi'-es* or *Tam'-mal-pi's* is their own name for the mountain); Tamales bay, from *Tam-mal* the bay country (*Tam-mal hoo-yah*, Tamales point; *Tam-mal-ko*, the people on Tamales bay in distinction to those of the interior); Olema, from *O-lā'-mah* the name of the place; Marin county, from *Marin*, a great chief of the *Hookooeko* tribe; Novato, from *No-vah'-to* another chief. The name Petaluma appears to have come from the Kanamara tribe on the north. Other familiar Indian place names on the north side of the bay region are Sonoma, Napa, Suskol, and Suisun — all original names for the same places in the language of the *Poo'-e-win*, the tribe next east of the Hookooeko. Mt Tamalpais is the only mountain in the land of the Hookooeko, but two others are visible — Sonoma peak which they call *Oo'-nah-pi's*, and St Helena, which they call *Chitch'-ah-pi's*.

A few of the many villages of the *Hookooeko* were:

Etch'-a-tam'-mal, at or near the present site of Nicasio.
Ah-wan'-mē, at or near San Rafael.
Cho'-ketch-ah, at or near Novato.
Le'-wan-nel-lo-wah', at or near Sausalito.
Sāk'-lo'-ke, on the long point on east side of entrance to Tamales bay.
Oo'-troo-mi-ah, near present town of Tomales.
O-lā'-mah, near present town of Olema.

There were numerous others, along both shores of Tomales bay, and at various points in the interior valleys.

PRESENT STATUS OF THE TRIBES

Of the seventeen tribes comprising the Mewan stock, the three Mewuk or Sierra tribes are each represented by a considerable number of living men and women; the Tuleamme of Lake county by possibly half a dozen persons; while all of the valley and coast tribes, thirteen in number — namely, the Olamentko, Lekahtewut, Hookooeko, Hulpoomne, Ochehak, Wipa, Hannesuk, Yatchachumne, Mokozumne, Mokalumne, Chilumne, Siakumne, and Tuolumne — are either already extinct or are represented by only one or two survivors.

The conclusion is obvious, namely, that the resisting power of the tribes depends, not on numbers, not on extent of territory, not on aggressive or defensive habits, but solely on degree of accessibility to the whites. Contact with whites is deadly; the Indians cannot hold out against it, and the rapidity of their disappearance is directly proportionate to the closeness and duration of the contact. Thus the valley tribes within easy reach of the early Spaniards were swept away first; the coast tribes, next in accessibility, were next to perish; while the Sierra tribes, inhabiting a rough mountainous country, were able to hold out longer and still survive in considerable numbers, though long since reduced to a miserable remnant of their former strength.[1]

[1] For a discussion of the rate, amount, and causes of decrease of California Indians, see my paper entitled The Indian Population of California, *American Anthropologist*, vol. 7, pp. 594–606, 1905.

The Map

The tribal boundaries given on the accompanying map (plate xxv) are believed to be in the main correct. There is no doubt, however, as to the limits of the *Hannesuk* and *Yatchachumne*, as to the northern boundary of the *Lekahtewut*, and as to both northern and southern boundaries of the *Ochehak*.

Biological Survey,
Washington. D. C.

Am. Anthropologist, Vol. 10, No. 2, 356-357
July 1908.

Corrections Concerning California Indians. — Owing to my absence in California when my article on The Distribution and Classification of the Mewan Stock of California[1] was passing through the press I did not see the proof, and as a consequence several typographic errors crept in. Three of these are of sufficient importance to need correction.

On page 344, line 18, for "*Ko'-ne-u-kon'-ne*" read "*Ko'-ne* or *Kon'-ne*."

On page 353, line 8 from bottom, for "*Tso'-kew po-goot*" read "*Tso-ke-yo-me po-goot*," and add "*Al-lō'k-yo-me po-goot*" as an additional rancheria in Pope valley. On line 13 of the same page add "*Lahl-mok-po-goot*," there having been two rancherias in Middletown valley. This brings the number of villages of the *Tuleyome* up to fifteen.

On page 357, line 4, for "There is *no* doubt," read "There is doubt" — the meaning being completely reversed.

In a report of a meeting of the Anthropological Society of Washington published in the same volume (page 388, line 26), I am made to say that certain songs were sung at intervals *of* eight days. My statement was that they were sung at intervals *for* eight days.

C. Hart Merriam.

[1] *American Anthropologist*, vol. 9, no. 2, pp. 338–357, April–June, 1907.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

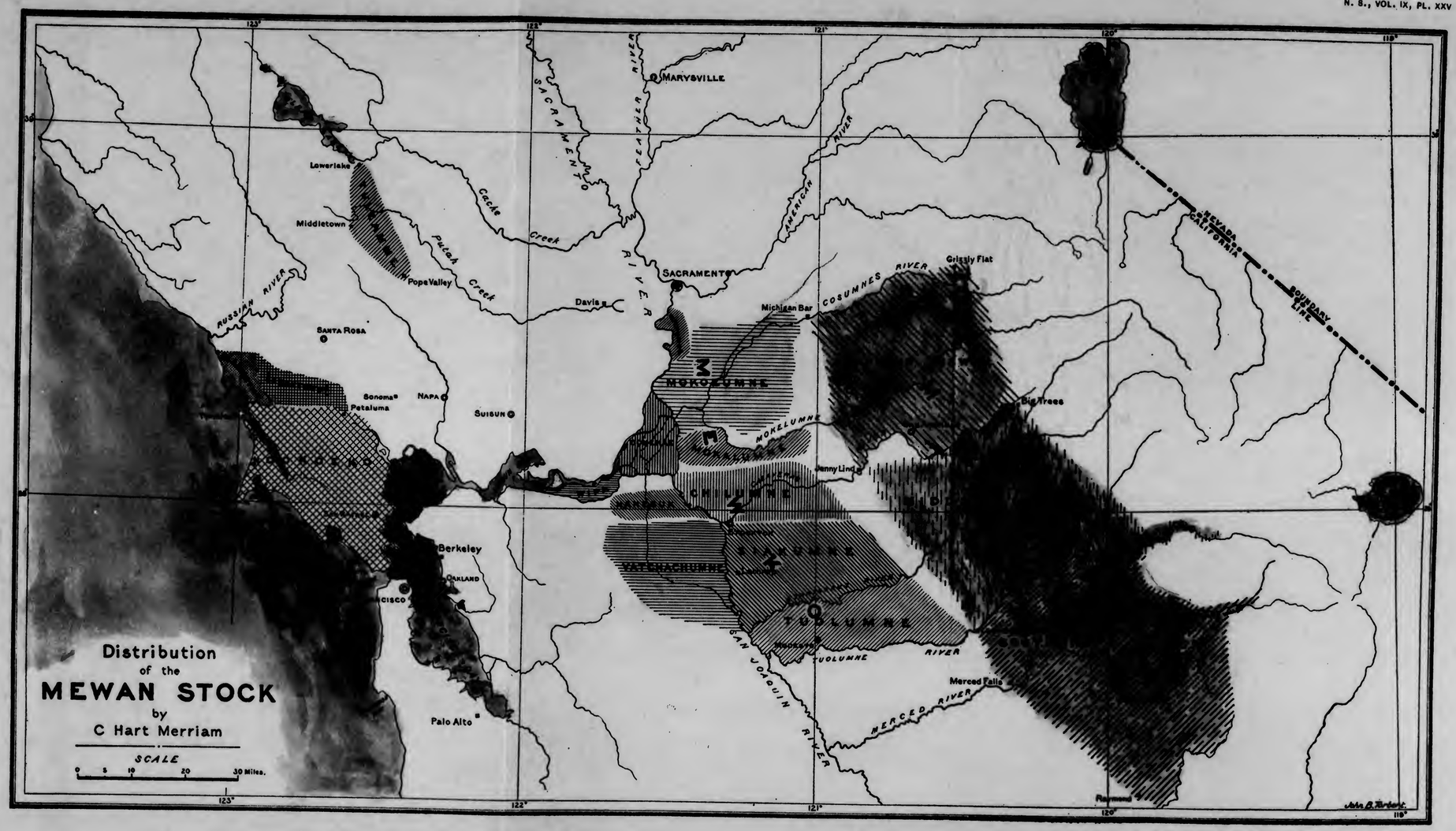
DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

BY

C. HART MERRIAM

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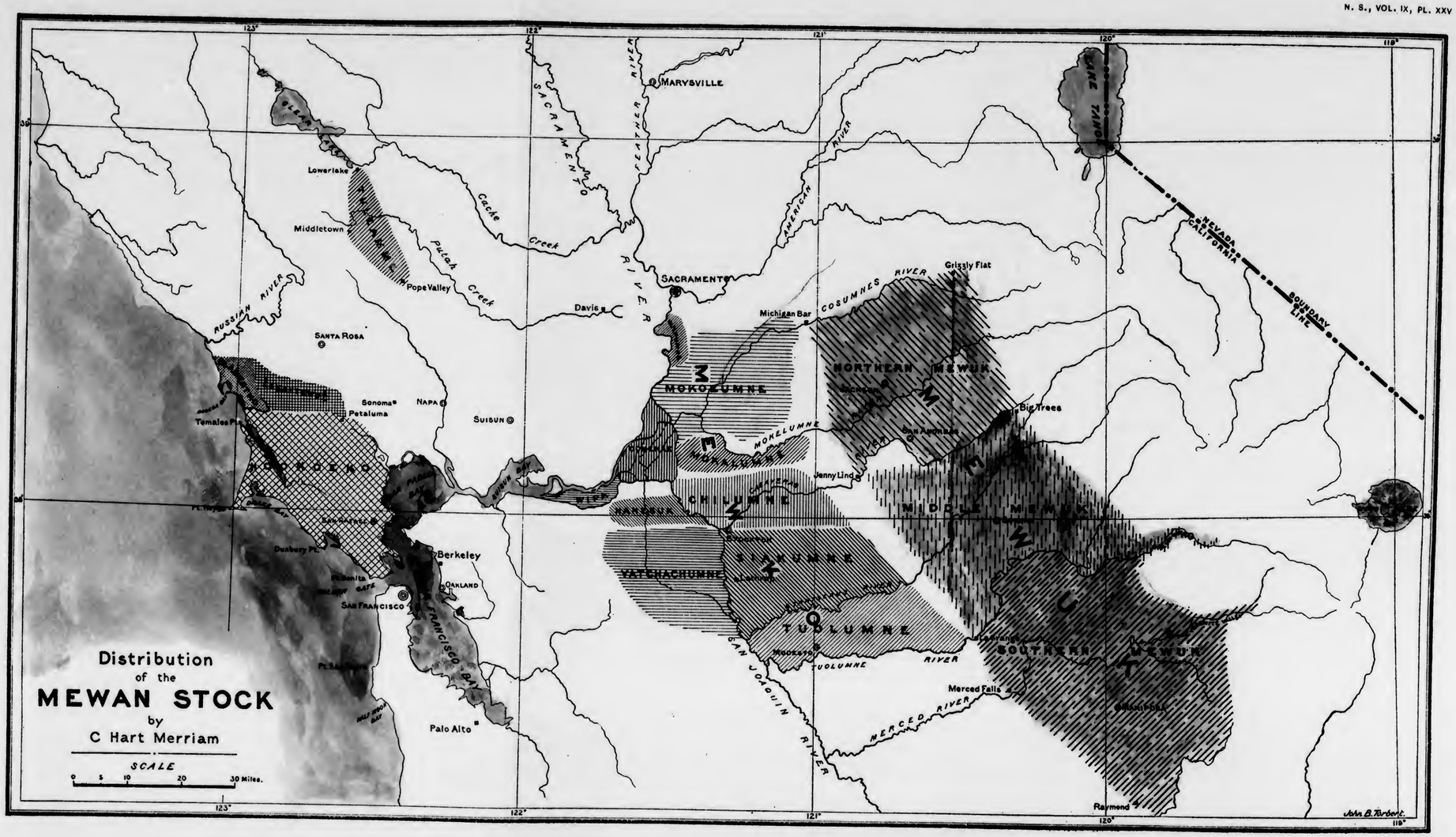
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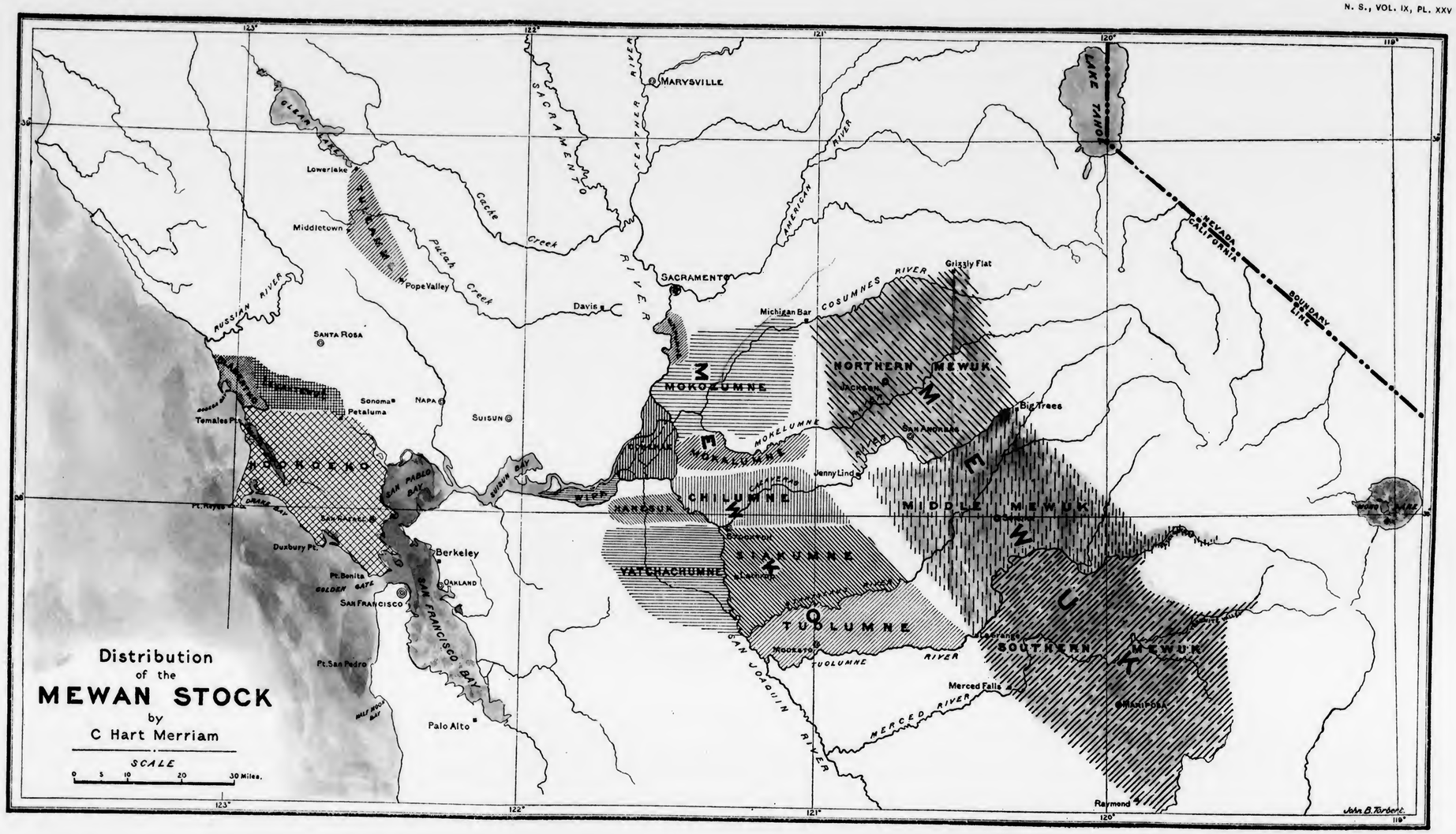
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DISTRIBUTION AND CLASSIFICATION OF THE MEWAN STOCK OF CALIFORNIA

By C. HART MERRIAM

Introduction

Of the twenty-four or more linguistic stocks of California Indians the *Me'-wan* (called by Powell *Moquelumnan*) is one of the largest, one of the most diversified, and one of the least known. In population, in number of tribes, in extent of territory, and in degree of differentiation it has only a single rival — the Piute.

While its early history and migrations, and the vicissitudes by which it became broken up and scattered may never be known, this much is certain: that for a period reaching far back into the past — so far indeed that there are no traditions to the contrary — it has consisted of four principal divisions, two of which are in geographical contact, the other two separated from the main stock and from one another by tribes speaking widely different languages. For many hundreds — perhaps thousands — of years it has occupied three distinct and disconnected areas — a large and broad area in the middle of the state, comprising the foothills and lower slopes of the middle Sierra, with an adjacent section of the great interior valley, and two small independent areas in the coast region north of San Francisco bay (see map).

The main body of the stock consists of two principal parts, which may be known as the *Me'-wuk* or Mountain people, and the *Mew'-ko* or Valley people — each comprising a number of tribes and subtribes.

The tribes north of San Francisco bay occupy two isolated areas — one, the coast region from the Petaluma marshes westerly to Point Reyes and north nearly to Russian river; the other, a narrow area reaching from the south end of Clear lake in Lake county southward to Pope valley in northern Napa county.

The coast people were of three tribes, differing somewhat in language — the *Hoo'-koo-e'-ko*, *Lek-kah'-te-wut'-ko*, and *O'-lah-ment'-ko*.

The Lake County people have no tribal name for themselves, but, like the Sierra Mewuk, use the various rancheria or village names. They may be called *Tu'-le-am-me* from their ancient settlement a little south of Lower lake, or *O'-lā-am-me* from their more recent settlement on Putah creek in Coyote valley.

The stock here called *Me'-wan* has been, in whole or in part and under various names — as *Mutsun*, *Moquelumnan*, and *Mewuk* — the subject of discussion by several authors, notably Powell, Powers, and Gatschet, although nothing approaching a correct statement of the distribution and relations of the tribes has as yet appeared. Of the stock names in use, *Mutsun* has been already dropped as belonging to another stock. *Moquelumnan* I reject for two reasons — its clumsiness, and the fact that it is based on the name of one of the smallest and most insignificant tribes of the entire group. In its place I here introduce the stock name MEWAN, derived from the root of the word for 'people' common to nearly all the tribes (as *Me'-wuk*, *Me'-wah*, *Mew'-wah*, *Mĕ'-wĕ*, *Me-u'-kĕ*, *Me'-chah*). Mewan has the double merit of brevity and of conformity with the usual mode of ending stock names.

The aim of the present paper is to suggest a classification for Indian tribes, to apply this classification to the Mewan stock, and to record certain original observations on the distribution of its several divisions. Published material is neither repeated nor discussed; controversial matters are avoided, and in the lists of villages of the various tribes none are included save those given me by the Indians themselves.

Indian words are written in simple phonetic English, and diacritical marks have the phonetic values ordinarily given them — as in the Century Dictionary.

CLASSIFICATION

In attempting a classification of the Mewan stock one is confronted at the outset by the absolute non-existence of such a thing as a standard of classification for Indian groups. Ethnologists use

the terms "stock" and "family" interchangeably, regarding them as synonymous, and drop at once from stock to tribe, giving no heed to divisions of intermediate rank. And if evidence of relationship, however remote, is detected between two or more stocks the practice is to merge such stock under a common name and pool the contained tribes — as if the aims of science were served by the abolition of group names and by mixing together in a common jumble a rabble of tribes of diverse relationships!

Imagine the chaos in zoology and botany if families or genera were merged whenever relationships are established with other families or genera. Surely no one will dispute the assertion that the recognition by name of well defined groups in nature — whether in botany, zoology, or ethnology — is essential to a clear and ready comprehension of kinship — so essential indeed that without it progress in classification is out of the question.

Why not allow the well differentiated stocks to stand, irrespective of remote affiliations, and bring together allied stocks under the broader term "phylum"?

To the naturalist, accustomed to grouping forms of life into classes, orders, families, genera, and species, with subordinate divisions under each, the absence of classification in ethnology is most bewildering, and to the student of anthropology, whatever his antecedents, it must necessarily prove a serious obstacle to the clear perception of relationships.

The purpose of classification is to bring things of a kind together, to arrange related objects in such a manner as to show degrees of rank and affinity, and to supply convenient headings for categories of equal value. The number of categories needed depends on the number of groups of different rank requiring classification. In the case of Indian tribes, it is believed that all ordinary needs may be met by the use of the headings phylum, stock, family, subfamily, tribe, and subtribe. If in exceptional cases more are required, superfamily and supertribe may be added.

The following is submitted as a provisional classification of the Mewan stock:

Classification of the Mewan Stock

Stock	Family	Subfamily	Tribe
ME'-WAN	~~Mue'wk~~ Me'-wuk	Me'-wuk	Northern Me'-wuk
			Middle Me'-wuk
			Southern Me'wuk
		Mew'-ko	Hul-poom'-ne
			Mo-koz'-um-ne
			Mo-kal'-um-ne
			Chil-lum'-ne
			Si-a-kum-ne
			Tu-ol'-um-ne
			O'-che-hak
			Wi'-pā
			Han-ne'-suk
			Yatch-a-chum'-ne
	In-ne'-ko	Tu'-le-am'-me	Tu'-le-am'-me (or O'-lā-yo'-me)
		Hoo'-koo-e'-ko	O'-la-ment'-ko
			Le-kah'-te-wut'-ko
			Hoo'-koo-e'-ko

MEWUK FAMILY

The *Me'-wuk* family comprises the two largest divisions or subfamilies of the stock — the *Me'-wuk* proper, inhabiting the Sierra foothills from the Middle Cosumnes southward to Fresno creek, and the *Mew'-ko*, inhabiting the adjacent interior plain from a few miles south of the lower part of American river southerly to Tuolumne river.

It is an interesting fact, as showing how both Indians and whites may be influenced by the same physical features, that the present boundary between the valley and mountain counties — the line separating Sacramento, San Joaquin, and Stanislaus counties of the plain from Amador, Calaveras, and Tuolumne counties of the foothills and mountains, coincides almost exactly with the time-honored boundary between the Mewko and Mewuk tribes.

THE MEWUK SUBFAMILY

The *Me'-wuk* subfamily occupies the timbered foothills and lower mountain slopes and valleys of the west flank of the Sierra from Middle fork of Cosumnes river southerly (following the trend

of the mountains) to Fresno creek — a distance in an air line of about 110 miles. The breadth of their territory averages about 30 miles, beyond which narrow tongues follow some of the river valleys for 15 or 20 miles to the eastward, penetrating well into the mountains — as along the Tuolumne and Merced rivers.

The Zone position of the Mewuk tribes, as pointed out by me several years ago,[1] is Upper Sonoran and low Transition. Most of them occupy the Digger Pine belt (dominant tree *Pinus sabiniana*); the remainder the lower edge of the Ponderosa pine belt (dominant tree *Pinus ponderosa*).

THE MEWUK TRIBES

The Mewuk people may be divided into three principal groups or tribes, of approximately equal extent and degree of differentiation, which, for lack of better names, are here called Northern, Middle, and Southern Mewuk. Their word or name for 'people' — by which they always mean their own people — is, in the northern division, *Me'-wuk*; in the middle division, *Me'-wah*; in the southern division, *Mĕ-wĕ* or *Mew'-wah*. The members of these tribes or supertribes have no names for themselves but are commonly known by the names of their principal rancherias or villages. They often called one another after the points of the compass, as *Tam'-moo-lek* or *Tah-mah-lā'-ko*, from *tah'-mah* north; *Choo'-mat-tuk*, *Choo-ma-to'-ka*, from *choo'-match* south.

The villages are of two classes: (1) those in which the families of the head chiefs — the *Hi-am-po-ko* or "Royal families"—reside, and (2) those inhabited solely by the common people. The position of head chief is hereditary, and may descend from either father or mother to oldest son (or in some cases to a daughter). The head chief, called *hi-ah'-po* by the northern Mewuk (or if a woman, *mi'-ang-ah*), is a person of standing, power, and influence in the tribe, is recognized as head chief by the tributary villages, and must always be a member of a "Royal family."

The chiefs or "speakers" of the minor villages, called *le-wa'-pe* by the Northern Mewuk and *ā'-oo-che* by the Middle Mewuk, are chosen from the common people and have no authority save in their own villages.

[1] *Science*, n. s. XIX, 912–917, June 17, 1904.

The villages of the first class are of much consequence; they are the places where the principal ceremonies are held; their names dominate the surrounding country and are used by the inhabitants of the adjacent minor villages — instead of their own local names — to designate the people and place to which they belong. Thus, if a resident of a minor village is asked the name of his tribe or home he gives the name, not of his actual residence but of the head village to which his village is tributary.

But this is not all, for the name of a village of the first class is applied not only to the village itself, to its inhabitants, and to the inhabitants of the minor villages tributary to it, but also to a definite tract of country, often of considerable size, constituting the domain of the tribe. Thus *Ah-wah'-ne* was the name of the principal village in Yosemite valley — the home of the great chief Tenia (Tenni'-ah); it was also the name of the valley itself, and of the inhabitants of all the villages, nearly a dozen in number. *Chow-chil'-lah* is a similar case. The name is that of a village of the first class, situated in Chowchilla canyon; it is applied also to the inhabitants of all the tributary villages, of which there were many, and to a large tract of country, dominated by these people — a tract reaching from Fresno creek on the south to Merced river on the north.

These primary divisions were the political, social, ceremonial, and geographic units of the Mewuk; their importance therefore can hardly be overestimated. Whether they should be regarded as tribes or subtribes is of less consequence. For the present I prefer to consider them as subtribes, though by no means disposed to quarrel with those who would hold them as tribes.

The tribal divisions I have adopted are based on similarity of language, it having been ascertained that while each village unit has dialectic peculiarities of its own, all of the village units may be assembled in three closely related linguistic groups, as follows:

THE NORTHERN MEWUK

The territory of the Northern Mewuk begins on the Middle fork of Cosumnes river and extends southerly to or a little beyond Calaveras creek. Its northeastern corner pushes across the Middle Cosumnes to Grizzly Flat whence its eastern boundary runs southerly to a point a little west of Big Trees, passing a few miles east of the present settlements of West Point and Railroad Flat. The easternmost settlement in the Mokelumne river region was *Pek-ken'-soo*, about four miles east of West Point.

The western boundary follows the lower border of the open forest of Digger pines and blue oaks from near Michigan Bar to May (near Carbondale), and thence, southerly, passing a little west of Ione, Buena Vista, Lancha Plana, and Comanche. The southern boundary is not so clearly defined but lies a little south of a line drawn from San Andreas to Mountain Ranch (otherwise known as Eldorado) in Calaveras county.

The hunting territory claimed by the Mewuk extends only about ten miles east of the villages. Beyond this they say that the country belongs to the Washoo — whom they call *He'-să-tuk*, meaning 'up east people' (from *he'-sum*, east). They call the Piute *Koi'-yu-wăk* or *Koi-aw'-we-ek*, from their fondness for salt, *koi'-ah*. By their neighbors on the north (the Nissenan) they are called *Ko'-ne-kon'-ne*.

Following are the names and locations of some of the villages of the Northern Mewuk:

Tam-moo-let-te-să, near Oleta.
Omo, at Omo ranch.
No-mah, at Indian Diggings.
Chik-ke'-mĕ-ze, at Grizzly Flat.
Kun-nŭ'-sah, at West Point (also called *Mas'-sing wal'-le mas-se*).
Pen-ken'-soo, 4 miles east of West Point.
Hā-e'-nah, at Sandy Gulch, 2 miles south of West Point.
Hā'-chă-nah, at Railroad Flat.
Saw'-po-che, at Big Flat, 5 miles west of West Point.
Witch-e-kol'-che, near Rich Gulch (called *Ahp-pan-tow'-we-lah* at West Point).
Mo-nas-sŭ, 1 mile east of Mokelumne Hill.
Tă-woo-muz'-ze and *Yu'-yut-to*, on Government reservation 4 miles northeast of Jackson. (*Tă-woo-muz'-ze* sounds like a Piute name.)
Pol-li'-as-soo, at Scottsville, 1½ mile south of Jackson.
Yu-lo'-ne, at Sutter Creek (where the town of Sutter Creek now is).
Yu-lĕ, at old mill 1 mile west of Plymouth.
Chuk-kan'-ne-sŭ, at Ione.

Ŭ-poo'-san-ne, 1 mile south of Buena Vista.
Hoo-tah'-zoo, about 1 mile west of San Andreas.

THE MIDDLE MEWUK

The territory of the Middle Mewuk (or Me'-wah) begins on the north on or near Calaveras creek and extends southerly to Tuolumne river, which it follows easterly to a little beyond Hetch-hetchy valley. The western boundary runs southeasterly from near Jenny Lind to La Grange on Tuolumne river.

Following are the names and locations of some of the villages of the Middle Mewuk:

Yung'-ah-ko'-to, 1 mile below Averys (between Big Trees and Murphys).
Kut-too-gah, 1 mile north of Murphys.
Hang-e'-we-ĕ, on McKinney ranch, 14 miles northeast of Columbia.
Kah'-win-oo'-chah, on McCormick ranch, between North and Middle forks of Stanislaus river.
Tahk'-ā-mah, on main Stanislaus near old bridge (between McCormick and McKinney).
Ă-goot-ta-nuk-ka (or *'Koot-tă-nuk-ka*), 2 miles west of Vallecito.
Ko-sā'-mah-no'-noo, on Sixmile creek near Vallecito.
Wŭ'-ye, at Robinson's Ferry on Stanislaus river.
Te-baw-to-yah, on south side Stanislaus, 2 miles up river from Carson Hill.
Po'-tah, at Springfield (3 miles northwest of Sonora). Largest village.
Pā'-pah-lā'-no, at old Sonora Camp, 1 mile north of present Sonora.
He-le-oo (also called *Koo'-loo-te*), at Sonora (present rancheria).
Kes'-sah, at Phœnix Lake reservoir.
Hung'-ah, at Bald Rock, northeast of Soulsbyville (old original village).
Tā'-les-sā'-nah, present Bald Rock rancheria, 2½ miles northeast of Soulsbyville.
Kahp'-pah-nin'-nah, 2½ miles southwest of Jamestown.
Ko-tup'-plan-nah, at Rawhide, 2 miles northwest of Jamestown (across Table mountain).
Hetch-hetch'-e, in Hetch-hetchy valley on Tuolumne river.

THE SOUTHERN MEWUK (Po-ho'-ne-che†)

The territory of the Southern Mewuk (or Mew'-wah) extends from the south side of Tuolumne river southward to Fresno creek. On the east it pushes up the Merced to include Yosemite valley

† Po-ho'-ne-che - The high country from Yosemity cliffs southward

and Wawona, and on the west passes southeasterly from a little south of LaGrange to near Raymond. The Chowchilla subtribe — apparently the largest and most powerful division of the Southern Mewuk — claim the country from Fresno creek to and beyond Mariposa creek, and from the easternmost limit of the tribe westerly to a point a little west of *No'-watch* rancheria, which is about 2 miles south of Indian peak (about 5 miles from Grub Gulch).

Following are the names and locations of a number of villages of the Southern Mewuk:

Tap-pin-ah'-go, on Big creek, 2 miles northeast of Groveland.
Pahng-ah-hung-che, at or near Garrote.
Ap'-lă-che, near *Pahng-ah-hung-che* (Garrote).
So-pen'-che, on Bull creek (east of Coulterville).
Ah-wah'-ne, near foot of Yosemite fall in Yosemite valley.
Pal-lah'-chan, at Wawona.
Sut-pōk, at Hites Cove.
How-wi-ne, at Cold Spring.
Chow-chil'-lah, in Chowchilla canyon.
Hitch-ă-wet-tah, 3 miles above Wassama.
Was-sa'-ma, on Wassama creek near Ahwahne stage station.
Ah-pah'-sah, at Fresno Flat (on north side Fresno creek).
Sé'-saw-che, at Horseshoe bend on Merced river (village occupied both sides of river).
Kit'-te-we'-nah, one mile above (east of) *Ow'-wal*, on Merced river.
Yah-wo'-kah-che, on Merced river halfway between *Kit-te-we'-nah* and *Ow'-wal*.
Ow'-wal, at big water hole on Merced river at head of Pleasant valley.
Kuk'-kah-hoo-lah'-che, on Merced river in lower part of Pleasant valley.
Wil'-le-to, at pool on Merced river at Barret ranch, just below Pleasant valley.
O-wel'-lin haht'-te hŭ, on Merced river 1 mile above dam of Exchequor mine.
Ang-é'-sa-wā-pah, on south side of Merced river opposite *He-kā'-nah*.
He-kā'-nah, on north side Merced river near Exchequor mine dam.
Koo-yu'-kah-che, on Merced river 3 miles above Merced falls.
Al-low'-lah-che, on Merced river 1½ mile above Merced falls.
Si-ang'-ah-se, at base of mountain of same name between head of Pleasant valley and LaGrange (near corner where Stanislaus, Tuolumne, Merced, and Mariposa counties come together).

Ko'-yo-che (salt people), 1½ mile from *Si-ang'-ah-se*.
Wal-lang'-te, location uncertain. (A former chief was called *Lo-tān'-yo* by the Spanish Mexicans).
Chahm-hahn'-che, on Mariposa creek in lower timber (on old road).
Lĕ'-ham-mit-te, on Mariposa creek in lower timber.
He-hut-to-che, " " " "
Tin-pă'-nah-che, " " " "
Nok'-too-tah-che, " " " "
Nut'-choo-che, " " " " (near present town of Mariposa).
Wahk-kal'-loo-tah-che, on Mariposa creek in lower timber.
Kos'-soo-mah-te, " " " " (½ mile above Mariposa).
Pe-loo'-ne-che, on Mariposa creek in lower timber.
Wā-hil-to, near Grub Gulch.
Ol'-we'-ah, 2 or 3 miles south of Indian peak, about 5 miles from Grub Gulch.

THE MEWKO SUBFAMILY

The tribes inhabiting the lower Sacramento and Joaquin plains, like the Mewuk of the foothills, had no collective name for themselves, but unlike the Mewuk had definite tribal names. In the absence of a group name they may be called *Mew'-ko* from *Me-u'-ko*, their word for their own people. They are now so nearly extinct that it is more accurate to speak of them in the past.

The territory of the Mewko began a few miles below the mouth of American river and reached south to Tuolumne river. Its eastern boundary ran from a point on Cosumnes river near Michigan Bar south to Calaveras river and thence southeasterly to near Knights Ferry on Stanislaus river, and to a point a little west of LaGrange on Tuolumne river. Its western boundary is uncertain. We know that Mewko tribes followed the east bank of Sacramento river southerly and southwesterly to its mouth at Suisun bay, occupying the islands between the Joaquin and Sacramento westerly all the way to the "big water"; that they inhabited the east side of the San Joaquin river continuously from the Tuolumne northward, and that at least one tribe — the *Han-ne'-suk* — lived west of the San Joaquin. It is almost certain that other tribes west of the San Joaquin — as the *Yetchachumne*, who lived between the San Joaquin and Mt

Diablo — belonged to the same group. These western tribes have been so long extinct that I have not been able to obtain trustworthy information as to their boundaries and relationships.

The territory of the Mewko was about 70 miles in length (north and south) and 30 to 40 in average breadth east of the San Joaquin river. But just north of latitude 38°, where a long tongue, comprising the *O'-che-hak* and *Wi'-pā* tribes, pushed westerly to Suisun bay, its breadth was fully 50 miles; and if, as seems almost certain, the tribes between the San Joaquin and Mt Diablo range belonged to the same family, the average breadth must have been close to 50 miles.

The Zone position of the Mewko tribes is Lower Sonoran, all except the Wipa occupying the hot plain of the lower Sacramento and lower San Joaquin rivers.

The Mewko Tribes

The Mewko tribes concerning which I have succeeded in obtaining original information are the *Hul-poom'-ne*, *Mo-koz'-um-ne*, *Mo-kal'-um-ne*, *Chil-lum'-ne*, *Si-a-kum'-ne*, *Tu-ol'-um-ne*, *O'-che-hak* (or *O-che-kam'-ne*), *Wi'-pā*, and *Han-ne'-suk*.

All of these tribes spoke dialects of a common language. The *Yatch'-a-chum'-ne* probably belong with them.

THE HULPOOMNE

The *Hul-poom'-ne* occupied the east bank of the Sacramento river from a few miles south of the mouth of American river southward to the Mokozumne territory. Their principal rancheria was at or near the present town of Freeport, 9 miles south of Sacramento.

THE MOKOZUMNE

The *Mo-koz'-um-ne* (pronounced *Mo-koz'-zum-me*) occupied an extensive area to the south and east of the Hulpoomne, embracing the lower Cosumnes river and Deer creek, and extending from the Sacramento river easterly to near Michigan Bar. Cosumne, Slough House, Elk Grove, Franklin, Cortland, and Walnut Grove are in their territory. They are called *Ti'-nan* (west people) by the *Nis'-se-nan'*, and *Kaw'-so* by the *Pă'-we-nan*.

The Mokozumne, with the possible exception of the Siakumne,

were the largest of the Mewko tribes and comprised the largest number of villages. Their center of distribution and density of population was along the lower Cosumnes and Deer creek, from Slough House down. In this region were the following villages:

Yoom-hoo'-e, at place now occupied by graveyard on knoll near Slough House, 1 mile below present Cosumne postoffice.
Yaw'-mit, on east bank Cosumnes river directly across from Sheldon's ranch.
Lool'-le-mŭl, on Deer creek near Sheldon's barn.
Soo-ke'-de-de, on southeast side Cosumnes river 1½ mile below *Yaw'-mit*.
Mi'-ă-man, on southeast side Cosumnes river 3 miles below *Soo-ke'-de-de*.
Low'-we-mŭl, on northwest side Cosumnes river opposite *Mi'-a-man*.
Choo-yoom'-kă-dut, on northwest side Cosumnes river 1 mile below *Mi'-a-man*.
Kah-kahm'-pi, on northwest side Cosumnes river ½ mile below *Choo-yoom'-kă-dut*.
Soo'-poo, on northwest side Cosumnes river 3 miles below *Choo-yoom'-ka-dut*.
Too'-koo-e, on northwest side Cosumnes river 5 miles below *Soo'-poo*.
Chah'-woh, on northwest side Cosumnes river ¼ mile below *Too'-koo-e*.
Tan'-nah-mah, on plain between Sacramento and Cosumnes river.
Ko-lo'-ne, on plain on southeast side of Cosumnes river.
Oo-moo'-chah, at Elk Grove.
So-lo'-lo, seven miles below Elk Grove.
Yu', a little northeast of Elk Grove.

Higher up the Cosumnes were two others:

Pal'-lam-mah, on Cosumnes plain — probably on Cosumnes river near Michigan Bar, which place in the Nis'senan language is *Pal'-lam-mŭl*, meaning 'valley oak place' (from *pal'-lam*, the valley or water oak, *Quercus lobata*).
Lo-pah-tah'-tah, on Cosumnes river near timber (may have been Mewuk).

The *Talatui* of Dana was a Mokozumne band which I have not yet been able to locate.

THE OCHAKUMNE

The *O'-che-hak* or *O'-che-hă-kum'-ne* (slurred to *O'-chă-kum'-ne*) occupied islands (apparently Brannan and Grand islands) between the San Joaquin and Sacramento rivers, above the Wipa and below the Mokozumne.

THE WIPA

The *Wi'-pă* occupied *No'-yoop* or Sherman island, between the mouths of the Sacramento and San Joaquin rivers immediately east of Suisun bay, and are the westernmost tribe of which anything positive is known.

THE HANNESUK

The *Han-ne'-suk* lived south or southeast of the Wipa. Their principalvillage was "on a big river" — doubtless either the main San Joaquin or one of the large branches that traverse the tule marshes, of which West Channel well fits the required direction. Their language was essentially the same as that of the Wipa and Mokozumne. They were near neighbors of the Yatchachumne, and lived between them and the Wipa.

THE YATCHACHUMNE

The *Yatch-ă-chum'-ne* lived west of the San Joaquin river, between Stockton and Mt Diablo, and ranged thence southerly — how far we do not know.

They are the only tribe included in the present paper concerning which I have not obtained original information from neighboring tribes. That they were closely related to the associated tribes here mentioned is at least probable, though perhaps not susceptible of proof.

According to the authorless *Illustrated History of San Joaquin County, California*, published in 1900, the *Yacheko* or *Yachekumnas* pushed eastward across the San Joaquin river between Calaveras river and French Camp creek and had a village near the place now occupied by Stockton. In this connection it should be borne in mind that Stockton is at the corner point where the *Chilumne*, *Yatchachumne*, and *Siakumne* tribes met, and that the ground has been claimed by each of these three tribes.

Later learned of Yă-che at

THE MOKALUMNE

The *Mo-kal'-um-ne* (*Muk-kel'-lum-ne* or *Muk-kel'-ko*) occupied the south side of Mokelumne river from a little above Lockford westerly past Lodi and Woodbridge to the San Joaquin tules. Their principal village, *Muk'-kel* (from which the tribe takes its name),

was on the bottomland a mile and a quarter west of the present site of Lockford, and was inhabited within the memory of many persons now living. Another village was situated on the same (south) side of the river a little higher up (east of Lockford) on the way to Clements; it was abandoned earlier than *Muk'-kel.*

Lă-lum'-ne, a rancheria near Clements (on the south side of Mokelumne river a little below the present bridge and a little back from the river), may be included under the Mokalumne tribe as its inhabitants spoke the same language.

THE CHILUMNE

The *Chil-um'-ne* (pronounced *Chil-lum'-ne*) occupied the lower Calaveras River country and reached north to the territory of the Mokalumne. The boundary between the two was a nearly east and west line between the Calaveras and Mokelumne rivers, but a little nearer the Mokelumne. The Chilumne reached from the San Joaquin tules easterly to a little beyond Linden. The present city of Stockton is in the southwest corner of their territory, at the point where the Chilumne, Siakumne, and Yatchachumne come together. Their language is essentially the same as that of the Tuolumne, and only slightly different from the Mokalumne.[1]

THE SIAKUMNE

The *Si'-ă-kum'-ne* occupied a broad belt between the Calaveras and Stanislaus rivers, beginning on the north at or near Stockton and extending southerly to Stanislaus river and easterly to Knights Ferry.

THE TUOLUMNE

The *Tu-ol'-um-ne* (*Tow-ol'-lum'-ne*) occupied the territory between the lower Stanislaus and Tuolumne rivers and extended from the San Joaquin tules on the west easterly to or a little beyond Knights Ferry on Stanislaus river.

THE INNEKO FAMILY

The *In-ne'-ko* family comprises two disconnected and quite different subfamilies — the *Hoo'-koo-e'-ko* of the coast region north of

[1] I am aware that the Chilumne have been referred to Yokuts stock, but a survivor of the tribe tells me that their language was almost identical with that of the Tuolumne.

San Francisco bay, and the *Tu'-le-am'-me* of the interior hill country south of Clear lake. The Tuleamme are somewhat intermediate between the Hookooeko of the coast region and the Mewko of the great interior valley, but their affinities with the Hookooeko are much the closer.

There being no recognized name for the family, I have adopted the word *In-ne'-ko*, which in the languages of the tribes north of San Francisco bay means 'the people,' or 'all the people.'

THE TULEAMME SUBFAMILY

The *Tu'-le-am'-me* (or *Tu'-le-yo'-me*) subfamily occupies a small isolated area among the Coast ranges of Lake and Napa counties. It is entirely cut off from other members of the stock and completely surrounded by tribes speaking widely different languages. To the north are the *Koi'-im-fo* of Lower lake; to the east and southeast the *Pat'-win*, a Wintoon tribe; while to the south and southwest, separating the Tuleamme from their relatives on the coast, are two stocks — first, the *Mi-ah'-kah-mah* or "*Wap'po*," inhabiting Alexander, Knights, and upper Napa valleys; and beyond these the *Kan-a-mă'-ra* of Russian River valley and the Santa Rosa plain. To the northwest are tribes of the so-called "*Pomo*" stock.

The territory of the Tuleamme extended from the south end of Lower lake southward to Pope valley — a distance in an air line of barely 25 miles. The center of distribution was Coyote valley on Putah creek and the neighboring smaller valley of Wennok lake. The country of the Tuleamme therefore was farther north than that of any other division of the Mewan stock, and there is no reason to believe that the stock ever reached any more northerly point.

The people have no tradition of any migration, but on the contrary stoutly maintain that they have "always" lived in the area above defined. Indeed, their creation myth fixes their origin at a point in the low hills about 3 miles south of the lower end of Clear lake. This place is the site of an ancient rancheria, called *Tu'-le-yo'-me po-koot*, which persisted until recent years but is now extinct. I have adopted its name for that of the subfamily. The subfamily comprises only a single tribe — unless the principal villages are held to be tribes.

THE TULEAMME OR OLAYOME

The members of the tribe have no tribal name for themselves but like the Mewuk call themselves after their principal villages. They may be named *Tu'-le-yo'-me* (or *Tu'-le-am'-me*) the same as the subfamily, or if preferred may be called *O'-lā-yo'-me* (or *O'-lā-am'-me*) after their principal village in Coyote valley. *O'-lā-am'-me* means 'Coyote people.'

The villages and their locations, according to the remnant of the tribe still living, were:

Tu'-le-yo'-me po-koot, about 3 miles south of Lower lake (the most ancient settlement of the tribe).

Lah-ki'-yo-me po-koot, near present town of Middletown.

Kil'-le-yo'-ke po-koot, at north end of Coyote or Guenoc valley.

O'-lā-yo'-me po-koot, in northern part of Coyote valley half a mile south of *Kil'-le-yo'-ke* but north of Guenoc.

Sah'-ti-yo-me po-koot, in a rocky place at south end of Coyote valley, about 2 miles south of Guenoc.

Hoo-koo'-yo-me po-koot, on knoll on southwest bank of Putah creek in Phelan Ranch valley. The people call themselves *Yo-me-ko'-tsah*. The last remnant of the tribe now inhabits this rancheria.

Hoo-koo'-too-mi po-koot, on east side of Putah creek less than ¼ mile north of Phelan ranch house.

Hol'-wah po-koot, on west side Putah creek close by present barn at Phelan ranch house.

Kā-boot' po-goot, on low point east of north end of Wennok lake.

Sahl'-sahl po-goot on flat at base of Cone peak (*Loo-peek' pow-we*) at southeast corner of Wennok lake.

Haw'-hawl po-goot, on north bank of outlet of Wennok lake, near the lake.

Tso'-kew po-goot, in Pope valley.

Wo-dé'-di-tep'-pe po goot, in Jerusalem valley.

The Tuleamme are called *E-lōk-no'-mah* (or *Lōk'-no'-mah*) by the Wappo, and *Te'-om-fo* and *Kel-lew'-win-fo* by the *Koi'-in-fo* (or 'Ham-fo) of Lower lake. *Kel-lew'-win-fo* means 'Coyote people.'

THE HOOKOOEKO SUBFAMILY

The *Hoo'-koo-e'-ko* subfamily occupied the coast country from the north shore of Golden Gate and San Pablo bay northerly to Duncan point, 4 miles south of the mouth of Russian river — a distance in an air line of about 50 miles. They belong to the Transition zone.

The subfamily comprises three tribes — the *O-la-ment'-ko* of Bodega bay; the *Lek-kah'-te-wut'-ko* of the open hill country from Freestone to Petaluma; and the *Hoo'-koo-e'-ko* of the region thence southward to San Francisco bay.

THE OLAMENTKO

The territory of the *O-la-ment'-ko* begins on the north at Duncan point, 4 miles south of the mouth of Russian river, and reaches southerly only to Valley Ford creek, in the open hill country midway between the mouths of Bodega and Tomales bays. The home of the *Olamentko* therefore was a very small area, only about ten miles in length along the coast, and not more than 8 or 9 miles in breadth at the widest part. The tribe lived mainly on the shore, going inland at certain seasons to hunt and gather acorns. Their center of distribution was *Yo'-le tam'-mal* — Bodega bay — which was encircled by their villages. The farthest seaward was at *Te'-wut hoo'-yah* (meaning 'willow point') on Bodega Head; another was on the bar, now partly washed away, at the entrance to the bay; and others were scattered about the shores at frequent intervals, particularly on the east side. From this center the villages followed the coast north to *Pool'-yah lă-kum* at the mouth of Salmon creek, and south to *Ah-wah'-che* at the mouth of Valley Ford creek.

The Olamentko are called *Ah'-kum-tut'-tah* by the Kanamara.

THE LEKAHTEWUTKO

The territory of the *Lek-kah'-te-wut'-ko* extended easterly from Freestone to a point about a mile north of Petaluma. It lay east of the *Olamentko* and north of the *Hookooeko*. The language was essentially the same as that of the *Hookooeko*. The principal villages were *Lek-kah-te-wut*, about a mile north of Petaluma, and *Po-tow'-wah-yo'-me*, at Freestone. *Po-tow'-wah-yo'-me* was on the old Indian mound just east of the present railroad station at Freestone, and was inhabited until some time in the eighties — till about

1885 I am told. There was also at least one other village, near Valley Ford.[1]

The Lekahtewut are called *Pet-ă-loo-mah-che* by the Kanamara, and *Ōn-wal'-le-sah* by the Wappo.

THE HOOKOOEKO

The territory of the *Hoo'-koo-e'-ko* extends from Valley Ford creek southerly to the Golden Gate, and from Point Reyes peninsula easterly to Petaluma marshes and San Pablo bay. Its northern boundary ran from Valley Ford creek easterly to a point about a mile north of Petaluma — the same line forming the southern boundary of the *Olamentko* and *Lekahtewut*. The present bounds of Marin county are almost — but not quite — coextensive with the *Hookooeko* territory. Mount Tamalpais and the series of beautiful valleys about its base, from San Rafael on the east to Olema on the west, and the long, fiord-like Tomales bay all belonged to the *Hookooeko*; and some of the most familiar geographic names in California were taken directly from the vocabulary of the same tribe.[2]

It is of historic interest that the *Hookooeko* were the first west coast tribe to be discovered by Europeans. When Sir Francis Drake, in the summer of 1579, sailed along the south side of Point Reyes peninsula and put into the broad bay that now bears his name, he spent several weeks in their country and was much impressed by their friendliness and singular customs.

[1] Capt. M. C. Meeker of Occidental, Sonoma county, tells me that in the winter of 1861 or 1862 he witnessed a cremation near Valley Ford rancheria. Attracted by the loud wailing of the Indians he went to the spot and found them engaged in burning the body of a child.

[2] Among such names are Tamalpais, from *Tam'-mal* the bay country, and *pi'-is* a mountain (*Tam'-mal-pi'-is* or *Tam'-mal-pi's* is their own name for the mountain); Tamales bay, from *Tam-mal* the bay country (*Tam-mal hoo-yah*, Tamales point; *Tam-mal-lu*, the people on Tamales bay in distinction to those of the interior); Olema, from *O-lă'-mah* the name of the place; Marin county, from *Marin*, a great chief of the *Hookooeko* tribe; Novato, from *No-vah'-to* another chief. The name Petaluma appears to have come from the Kanamara tribe on the north. Other familiar Indian place names on the north side of the bay region are Sonoma, Napa, Suskol, and Suisun — all original names for the same places in the language of the *Poo'-e-win*, the tribe next east of the Hookooeko. Mt Tamalpais is the only mountain in the land of the Hookooeko, but two others are visible — Sonoma peak which they call *Oo'-nah-pi's*, and St Helena, which they call *Chitch'-ah-pi's*.

A few of the many villages of the *Hookooeko* were:

Etch'-a-tam'-mal, at or near the present site of Nicasio.
Ah-wan'-me, at or near San Rafael.
Cho'-ketch-ah, at or near Novato.
Le'-wan-nel-lo-wah', at or near Sausalito.
Săk'-lo'-ke, on the long point on east side of entrance to Tamales bay.
Oo'-troo-mi-ah, near present town of Tomales.
O-lă'-mah, near present town of Olema.

There were numerous others, along both shores of Tomales bay, and at various points in the interior valleys.

PRESENT STATUS OF THE TRIBES

Of the seventeen tribes comprising the Mewan stock, the three Mewuk or Sierra tribes are each represented by a considerable number of living men and women; the Tuleamme of Lake county by possibly half a dozen persons; while all of the valley and coast tribes, thirteen in number — namely, the Olamentko, Lekahtewut, Hookooeko, Hulpoomne, Ochehak, Wipa, Hannesuk, Yatchachumne, Mokozumne, Mokalumne, Chilumne, Siakumne, and Tuolumne — are either already extinct or are represented by only one or two survivors.

The conclusion is obvious, namely, that the resisting power of the tribes depends, not on numbers, not on extent of territory, not on aggressive or defensive habits, but solely on degree of accessibility to the whites. Contact with whites is deadly; the Indians cannot hold out against it, and the rapidity of their disappearance is directly proportionate to the closeness and duration of the contact. Thus the valley tribes within easy reach of the early Spaniards were swept away first; the coast tribes, next in accessibility, were next to perish; while the Sierra tribes, inhabiting a rough mountainous country, were able to hold out longer and still survive in considerable numbers, though long since reduced to a miserable remnant of their former strength.[1]

[1] For a discussion of the rate, amount, and causes of decrease of California Indians, see my paper entitled The Indian Population of California, *American Anthropologist*, vol. 7, pp. 594–606, 1905.

1885 I am told. There was also at least one other village, near Valley Ford.[1]

The Lekahtewut are called *Pet-ă-loo-mah-che* by the Kanamara, and *Ōn-wal'-le-sah* by the Wappo.

THE HOOKOOEKO

The territory of the *Hoo'-koo-e'-ko* extends from Valley Ford creek southerly to the Golden Gate, and from Point Reyes peninsula easterly to Petaluma marshes and San Pablo bay. Its northern boundary ran from Valley Ford creek easterly to a point about a mile north of Petaluma — the same line forming the southern boundary of the *Olamentko* and *Lekahtewut*. The present bounds of Marin county are almost — but not quite — coextensive with the *Hookooeko* territory. Mount Tamalpais and the series of beautiful valleys about its base, from San Rafael on the east to Olema on the west, and the long, fiord-like Tomales bay all belonged to the *Hookooeko;* and some of the most familiar geographic names in California were taken directly from the vocabulary of the same tribe.[2]

It is of historic interest that the *Hookooeko* were the first west coast tribe to be discovered by Europeans. When Sir Francis Drake, in the summer of 1579, sailed along the south side of Point Reyes peninsula and put into the broad bay that now bears his name, he spent several weeks in their country and was much impressed by their friendliness and singular customs.

[1] Capt. M. C. Meeker of Occidental, Sonoma county, tells me that in the winter of 1861 or 1862 he witnessed a cremation near Valley Ford rancheria. Attracted by the loud wailing of the Indians he went to the spot and found them engaged in burning the body of a child.

[2] Among such names are Tamalpais, from *Tam'-mal* the bay country, and *pi'-es* a mountain (*Tam'-mal-pi'-es* or *Tam'-mal-pi's* is their own name for the mountain); Tamales bay, from *Tam-mal* the bay country (*Tam-mal hoo-yah*, Tamales point; *Tam-mal-ko*, the people on Tamales bay in distinction to those of the interior); Olema, from *O-lă'-mah* the name of the place; Marin county, from *Marin*, a great chief of the *Hookooeko* tribe; Novato, from *No-vah'-to* another chief. The name Petaluma appears to have come from the Kanamara tribe on the north. Other familiar Indian place names on the north side of the bay region are Sonoma, Napa, Suskol, and Suisun — all original names for the same places in the language of the *Poo'-e-win*, the tribe next east of the Hookooeko. Mt Tamalpais is the only mountain in the land of the Hookooeko, but two others are visible — Sonoma peak which they call *Oo'-nah-pi's*, and St Helena, which they call *Chitch'-ah-pi's*.

A few of the many villages of the *Hookooeko* were:

Etch'-a-tam'-mal, at or near the present site of Nicasio.
Ah-wan'-me, at or near San Rafael.
Cho'-ketch-ah, at or near Novato.
Le'-wan-nel-lo-wah', at or near Sausalito.
Sāk'-lo'-ke, on the long point on east side of entrance to Tamales bay.
Oo'-troo-mi-ah, near present town of Tomales.
O-lă'-mah, near present town of Olema.

There were numerous others, along both shores of Tomales bay, and at various points in the interior valleys.

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The Map

The tribal boundaries given on the accompanying map (plate xxv) are believed to be in the main correct. There is no doubt, however, as to the limits of the *Hannesuk* and *Yatchachumne*, as to the northern boundary of the *Lekahtewut*, and as to both northern and southern boundaries of the *Ochehak*.

Biological Survey,
Washington. D. C.

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Corrections Concerning California Indians. — Owing to my absence in California when my article on The Distribution and Classification of the Mewan Stock of California[1] was passing through the press I did not see the proof, and as a consequence several typographic errors crept in. Three of these are of sufficient importance to need correction.

On page 344, line 18, for "*'Ko'-ne-u-kon'-ne*" read "*'Ko'-ne* or *'Kon'-ne.*"

On page 353, line 8 from bottom, for "*Tso'-kew po-goot*" read "*'Tso-ke-yo-me po-goot,*" and add "*'Al-lō'k-yo-me po-goot*" as an additional rancheria in Pope valley. On line 13 of the same page add "*Lahl-mok-po-goot,*" there having been two rancherias in Middletown valley. This brings the number of villages of the *Tuleyome* up to fifteen.

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On page 357, line 4, for "There is *no* doubt," read "There is doubt" — the meaning being completely reversed.

In a report of a meeting of the Anthropological Society of Washington published in the same volume (page 388, line 26), I am made to say that certain songs were sung at intervals *of* eight days. My statement was that they were sung at intervals *for* eight days.

C. Hart Merriam.

[1] *American Anthropologist*, vol. 9, no. 2, pp. 338–357, April–June, 1907.

Am. Anthropologist, Vol. 10, No. 2, April-June, 1908.

Distribution of Indian Tribes in the Southern Sierra and Adjacent Parts of the San Joaquin Valley, Calif.

Reprint. June 17, 1904 (Science)

C. Hart Merriam
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DISTRIBUTION OF INDIAN TRIBES IN THE SOUTHERN SIERRA AND ADJACENT PARTS OF THE SAN JOAQUIN VALLEY, CALIFORNIA.

BY

C. HART MERRIAM.

[*Reprinted from* SCIENCE, *N. S., Vol. XIX., No. 494, Pages 912–917, June 17, 1904.*]

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DISTRIBUTION OF INDIAN TRIBES IN THE SOUTHERN SIERRA AND ADJACENT PARTS OF THE SAN JOAQUIN VALLEY, CALIFORNIA.

THE distribution of Indian tribes in California has never been completely worked out. This is due partly to the difficulty of the undertaking but mainly to the inadequate amount of field work thus far done in the state. The principal contribution to the subject is Stephen Powers's 'Tribes of California,' published in 1877. Powers's field work was done in the summers of 1871 and 1872, supplemented by a collecting trip in 1875 or 1876. The time at his disposal was limited, and most of it was given to the Indians of the northern half of the state, those of the southern half receiving very little attention. In discussing the distribution and relations of the southern tribes he was several times led into error, and in certain instances even referred to one stock tribes belonging to another. These errors were copied by Powell in his 'Indian Linguistic Families,' 1901.

Powers's work contains a large map showing the distribution of linguistic stocks in California, though it does not give quite all that are mentioned in the text. In the matter of nomenclature it obviously was worked over by Powell.

In 1891 appeared the Powell-Henshaw

map of the linguistic stocks of North America, the California part of which is only slightly modified from Powers's map of 1877, the principal changes being in the names used for the stocks. In 1903 Dixon and Kroeber published a small map of the linguistic families of California, which, though not so credited, is copied from the Powers and Powell-Henshaw maps, with slight alterations on the northwest coast and a few changes in nomenclature. All of these maps are so generalized, particularly in the southern half of the state, that they fail to show the real boundaries of the areas and make no attempt to indicate the localities at which Indians actually live. They are misleading in that the areas allotted to the various stocks cover the entire area of the state, leaving no spaces between and no parts unoccupied. It is true that in many cases tribes were so numerous as to press closely upon one another, with definite boundaries between; but in other cases they were widely separated and there were large tracts wholly unoccupied.

The distribution of Indians conforms closely with that of the faunal and floral areas. Zoologists and botanists have found that animals and plants are arranged in definite belts the boundaries of which are determined by climatic conditions. In the northern hemisphere north of the tropics the northern zones are called Boreal, the southern Austral. In North America the Austral zones are called Lower Sonoran, Upper Sonoran and Transition; the Boreal zones, Canadian, Hudsonian and Alpine. In California no Indians live in the Boreal zones, and few if any in the upper half of

the Transition zone, though certain tribes claim parts of these as summer hunting grounds. The great majority live in a single life zone—the Upper Sonoran; many in the Lower Sonoran, and a few in the Transition. The Lower Sonoran comprises the hot San Joaquin-Sacramento plain and certain outlying valleys, the Colorado and Mojave deserts, and small areas in the southern part of the state; the Upper Sonoran comprises the foothill or Digger pine belt of the Sierra, most of the coast ranges and valleys, most of the desert region of eastern California north of Owens Lake, and the greater part of southern California west of the desert; the Transition comprises the yellow of Ponderosa pine belt of the Sierra, the corresponding belt of other mountains, and a narrow strip along the humid coast.

For several years I have been engaged in mapping, for the U. S. Biological Survey, the distribution of plants and animals in California. This work takes me into all parts of the state so that I frequently come across camps of Indians belonging to different tribes. These tribes are so little known, and are disappearing so rapidly, that I have felt it a duty to stop, whenever practicable, long enough to secure short vocabularies and find out who the various people are. Some are now on the verge of extinction and several are represented by only one or two living individuals. It is obvious, therefore, that whatever is to be learned from them must be learned at once.

Persons unfamiliar with this kind of work may be interested to know that the classification of tribes and stocks is based

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wholly on language. In most cases the numerals alone are sufficient for the purpose, but it is well not to rely on them too implicitly, for in certain cases they, as well as many other words, are strongly affected by contact with neighboring tribes. This is particularly true of remnants of tribes whose altered conditions have brought them into friendly intercourse with tribes with whom they were not formerly on terms of intimacy. Thus members of two disappearing California tribes (Ko-ko-he'-ba and Kosh-sho'-o) at first gave me numerals belonging to different linguistic families from those to which they respectively belong; but when their attention was called to the matter they promptly corrected the mistake. In another class of cases the effects of contact are so firmly incorporated into the language that the persons speaking do not realize that they are using borrowed words. Thus the Pakanepul of Kern Valley, assumed to be of Paiute origin because four of their numerals (2, 3, 5 and 6) and a few other words resemble or suggest those of the Paiutes, gave for 7 the Yokut word *num-chin*. This was not an accidental use of the word, for it was given me by three persons at different camps. Besides the numerals, it has been my practice to collect terms of relationship, names of animals and plants, and vocabularies of several hundred of what seem to be the more important words.

In the Sierra region the distribution of tribes conforms closely with certain faunal belts. The higher and colder belt, comprising the Boreal zones, is not inhabited, and only a few tribes go so high as the lower half of the Transition zone, most of

them living in the Upper Sonoran or Digger-pine belt, which occupies the lower slopes and foothills. All the way from Sacramento canyon to Tehachapi, a distance of about 500 miles, fully 95 per cent. of the Sierra Indians dwell in this life zone. Most of the tribes live wholly within it and not one lives wholly above it.

The Southern Pacific Railroad crosses the Sierra Nevada between the Yuba and American Rivers in the territory of the Nis-se-non (or Nishinam), a branch of the so-called Midu (Mi-doo) stock. The Nissenon reach from Bear River on the north to the Cosumne River on the south. South of the Cosumne are the Mu-wa, called by Powell 'Moquelumnan.' The Muwa are one of the largest stocks in California. Their territory embraces the Upper Sonoran and lower half of the Transition zone of the west flank of the middle Sierra from the Cosumnes to Fresno Creek—a distance of 110 miles.

South of the Muwa, and ranging from Fresno Creek to Kern Lake and Tehachapi Basin, are tribes of two widely different linguistic families—Yo-kut and Pai-ute. These tribes are arranged in the main in parallel belts, the Yokuts occupying the lower and more westerly country, the Paiutes the higher and more easterly. But there is this important difference: The Yokut tribes are numerous, and until the confiscation of their lands by the whites their distribution was continuous, while the Paiute tribes are few and their distribution is and always was interrupted by broad intervals. Powers recognized the general facts that the Indians of this part of California belong in the main to the Yokut and

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Paiute stocks; that the Yokut tribes were a peaceful people and were the earlier occupants of the region; and that the Paiute tribes were more powerful and warlike and entered at a later period. He states that bands of Paiutes, leaving their desert homes east of the mountains, had pushed through the passes of the Sierra, invaded certain valleys of the west slope, and driven out the Yokut people.

Tribes of other linguistic families inhabited the hot Tulare-Kern Basin and the region to the west and southwest, but they do not come within the scope of the present paper.

In the area south of Fresno Creek I have obtained vocabularies from eighteen tribes, of which nine are of Yokut origin and nine of supposed Paiute or Shoshonian origin.

THE YOKUT TRIBES.

The country of the Yokuts comprises the eastern part of the San Joaquin Valley and adjacent lower slopes of the Sierra from Fresno Creek southward to the Bakersfield Plain. Their villages, when the whites first visited this part of California, were numerous and prosperous, and the territory claimed by the various tribes spread continuously from one end of the area to the other. The tribes were most numerous in the Kaweah Delta region and on Kings River and the San Joaquin. Food was abundant and easily procured and the population was large. Some of the early settlers estimated that at the time of their arrival the number of Indians in the Kaweah Delta was at least five thousand. But this region early suffered the usual results of the coming of the whites—

first the Spaniards and Mexicans, soon afterward the Americans. Not only were the fertile valley lands taken possession of, but the rich harvest of acorns of the valley oaks was coveted by the hog men, who in their greed were not willing even to divide the crop with the native inhabitants. At the north end of Tulare Lake two or three tribes were rounded up by the hog men and brutally herded and driven north during the winter rains to the mountains northeast of where Fresno now stands. Many fell by the way, and some who escaped were 'taken care of on their return.' This and other exploits help to explain the almost complete extermination of the Tache, Natoonata and several other tribes. But this is not the place to tell of the outrages committed by the whites on these inoffensive people. Let it suffice that events and incidents connected with the establishment and growth of Visalia on the Kaweah River, and of the towns on Kings River, led to the destruction of numerous tribes. Nevertheless, remnants of at least nine Yokut tribes still exist. These, beginning at the north, are:

1. *Chuk-chan'-cy,* inhabiting the foothill country between Fresno Creek on the north and the San Joaquin River on the south, from a little above Fresno Flat in the lower part of the Transition or Ponderosa pine belt down to the site of old Millerton near the lower edge of the Upper Sonoran or Digger pine belt.

2. *Pit-kah'-te* (or *Pit-kah'-che*), on the south side of the San Joaquin below Millerton, in the Lower Sonoran zone. Only a few left.

3. *Kosh-sho'-o* (or *Gosh'-sho-o*), on Dry

Creek and Table Mountain, in the Upper Sonoran zone. Nearly extinct.

4. *Cho-e-nim'-ne,* on Kings River at mouth of Mill Creek, and the closely related *Cho-ki'-min-ah* of Squaw Valley, both in the Upper Sonoran zone. Only a few families left.

5. *Wik-tchum'-ne,* on Kaweah River near Limekiln or Lemon Cove, on the border between the Upper and Lower Sonoran zones.

916 6. *Tā-dum'-ne,* formerly on Kaweah River below Visalia, in the Lower Sonoran zone. Now nearly extinct.

7. *Na-too'-na-ta* (or *Nă-toon'-ă-tă*), formerly on Kings River north of Tulare Lake, near the abandoned town of Kingston, in the Lower Sonoran zone. Nearly extinct.

8. *Tah'-che,* on Tulare Lake, in Lower Sonoran zone. Only a few left.

9. *Yow'-el-man'-ne,* formerly on Bakersfield Plain and thence to Kern Lake, in Lower Sonoran zone. Only a few left.

THE PAIUTE TRIBES.

The country of the Paiutes, as every one knows, is the desert region east of the Sierra. The tribes of Paiute origin which invaded the Sierra and established themselves on the west slope are:

1. *Nim,* on North Fork of San Joaquin and adjacent region, in the Ponderosa pine or Transition zone. Called *Pă-zo-ōds* by their relatives, the Hol'-ko-mah. Those living in San Joaquin Canyon are called by the Wuksăche *Kash-ă-woosh-ah.*

2. *Hol'-ko-mah* (or *Hol-o'-kom-mah,* or *To-win-che'-bă*), on Sycamore Creek and Big Creek, north of Kings River, in the

lower edge of the Ponderosa pine belt and upper edge of the Digger pine (borderland between Upper Sonoran and Transition zones). There is some doubt as to the proper name of this tribe.

3. *Ko-ko-he'-bă,* in Burr Valley, with one village over the divide, looking into the valley of Sycamore Creek, in the upper part of the Upper Sonoran or Digger pine belt. Only a few left.

4. *Em-tim'-bitch,* in the valley of Mill Creek, some miles south of its junction with Kings River, in lower half of Transition and upper part of Upper Sonoran zones.

5. *Wuk-să'-che,* in Eshom Valley north of Kaweah River, along the border between the Upper Sonoran and Transition zones.

6. *Pa-kan'-e-pul,* in valley of South Fork of Kern River, in the Upper Sonoran zone. They also call themselves *Te-bot-e-lob'-e-lay* (meaning pine nut eaters). The Yowelmanne call them *Wah-lik-nas'-se.*

7. *New-oo'-ah,* on Paiute Mountain and neighboring region, from Kelso Creek on the north nearly to Tehachapi on the south, in Upper Sonoran zone. The name of this tribe in the languages of their neighbors, the Yowelmanne and Pakanepul, is *Kow-ā'-sah* or *Kah-wis'-sah.*

Geographically the Paiute tribes may be arranged in two groups, separated from each other by a considerable interval not inhabited by Indians of the same stock. The first or northernmost group comprises five tribes scattered among the mountain valleys from the region about the North Fork of San Joaquin River south to Eshom Valley, namely, Nim, Hol'-ko-mah, Ko-ko-he'-ba, Em-tim'-bitch and Wuk-să'-che. All

of these are unquestionably of Paiute origin.

The second group lies much farther south, in the valley of South Fork of Kern, and thence southerly over Paiute Mountain to the neighborhood of Tehachapi, and comprises two tribes—the Pa-kan'-e-pul, on South Fork of Kern, and the New-oo'-ah, centering about Paiute Mountain. Their relations are not certain.

An examination of the languages of the Paiute tribes shows at once that they are by no means equally related either to one another or to the desert Indians from whom they originally came. The five northern tribes probably crossed the mountains in comparatively recent times, for their dialects differ only slightly from one another and from that of the Petonaquats or Owens Valley Paiutes. The two southern tribes, if really of Paiute origin, must have invaded the region in very ancient times, for their tongues differ so widely from one another and from the assumed parent stock that it is only by certain common roots that their supposed affinities appear. In fact, apart from the numerals the resemblances are very slight and it may be possible that they indicate contact rather than relationship. Further study of these Indians is greatly needed. Their reference to the Paiute stock in the present paper is only provisional.

Contrasting the distribution of the Yokut tribes collectively with that of the five undoubted Paiute tribes of the same region, it appears that the Yokut inhabit the hot San Joaquin Valley (Lower Sonoran) and adjacent foothills (Upper Sonoran), while the Paiute tribes inhabit the cooler Pon-

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derosa pine belt of the mountains (Transition zone). Excepting the Chukchancys, who have pushed a little way into the Ponderosa pines, none of the Yokut tribes reach higher than the Digger pine belt, and only three of them (Chuk-chan'-cy, Kosh-sho'-o and Cho-ki'-min-ah) reach high enough to come within this belt.

It would be convenient to speak of the linguistic families or stocks as 'nations'—as the Paiute nation, the Yokut nation, and so on—but such a designation would be incorrect, for the reason that nothing like political unity of the component tribes exists.

As well known to ethnologists, the names of linguistic stocks often present difficulties, and the names of tribes still greater difficulties. In cases where Indians have a stock name for themselves—as the desert Paiute and Shoshone; or a tribal name—as Wuksache, Wiktchumne, Chukchancy—there is no trouble, but in cases where they have no tribal name, and such cases are common, various complications arise.

Many tribes speak of themselves as THE PEOPLE, and in numerous instances their word for people has been adopted by ethnologists (and sometimes by themselves) in lieu of a tribal or stock name. Among the family names of this class are Midu, Muwa and Yokut; among the tribal names are Nim and New-oo'-ah, both meaning people—the first from *neum* or *nüm*, the last from *new'-ah*. In some cases a locative or place name is prefixed to the stock name to distinguish the tribe—as *Ahwanee* Muwa, *Chowchilla* Muwa, and so on. In the case of tribes having no definite name for themselves it is sometimes practicable

to use the name given them by another tribe—for every tribe is sure to have a name in the language of its neighbor. Such names are often based on points of the compass, meaning *north people, south people,* and so on.

While the Yokuts have no common or stock name for themselves (Yokut being the word meaning 'people' in some, but not all, of the tribes), every tribe has a fixed and definite tribal name. In the case of the desert Paiutes the opposite condition prevails, for all the tribes use the stock name, while only a few have definite tribal names. Similarly, several of the Paiute tribes on the west slope of the Sierra appear to lack distinctive names for themselves; hence the names here given for them are provisional and tentative. The doubtful names are Nim, Holkoma, Pakanepul, and possibly also New-oo'-ah; the well-established names are Kokoheba, Emtimbitch, Wuksache. Of these, Kokoheba is a place name—the name of a village—which has come to be applied to the tribe.

C. Hart Merriam.

The Em'-tim'-bitch, A Shoshonean Tribe

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(American Anthropologist)

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THE EM'-TIM'-BITCH, A SHOSHONEAN TRIBE

BY

C. HART MERRIAM

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July-September, 1930

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THE EM′-TIM′-BITCH, A SHOSHONEAN TRIBE

By C. HART MERRIAM

THE Em′-tim′-bitch have been known by name for upwards of three-quarters of a century. Members of the tribe were among the signers of the treaty executed at Camp Belt on Kings river by the government commissioner G. W. Barbour on May 13, 1851. During the next five or six years the tribe was visited by W. M. Ryer, Major H. W. Wessells, and General E. F. Beale. But until 1904, so far as I have been able to learn, it was not referred to any linguistic stock.

In 1903, when working with Indians in the Kings river region on the west slope of the Sierra, I found members of two tribes—Em′-tim′-bitch and Wik-tchum′-ne—living near the place called Dunlap, in Mill Creek valley, Fresno county. They told me that the valley belonged to the Em′-tim′-bitch (Monache Piute of Shoshonean stock) and that the Wik-tchum′-ne (Yokuts stock) were intruders from Lemon Cove, a few miles above Visalia. Vocabularies of both were obtained.

In an article entitled "Distribution of Indian Tribes in the Southern Sierra and Adjacent Parts of the San Joaquin Valley, California," published in *Science* of June 17, 1904 (912–917), I correctly enumerated the Em′-tim′-bitch among the "Piute" tribes of the west slope of the Sierra.

Three years later Kroeber published an important paper entitled "The Shoshonean Dialects of California,"[1] in which he gave a useful comparative table of vocabularies of nineteen tribes (71–89). One of these is the Em′-tim′-bitch (written by him "Endimbich")—but the author is silent as to where or by whom it was obtained. This vocabulary, except for easily adjustable differences in alphabet and a few discrepancies, agrees with mine and belongs unmistakably with the Owens Valley or Monache series of so-called "Piute" tribes.

But on the last page of Kroeber's paper a most unfortunate footnote is added. It reads:

> Since the first portion of this paper was printed, Mr. S. A. Barrett has been among the Endimbich, whom he finds to inhabit the territory accredited to them on page 120, but to be Yokuts, not Shoshonean Mono (165).

In this statement Barrett was misled by his informant, an old man called "Tanner Dick" and "Big Dick." His Indian name is Al-al′-chă. He is gifted with a sense of humor and when asked by me in 1903 to count ten,

[1] Univ. Calif. Publ. Am. Arch. Ethn., vol. 4, no. 3.

repeated the well-known Yokuts numerals as spoken by his Wiktchum′ne neighbors, namely: Yet, Pong′-oi, So′-a-fin, Hat′-po-noi, Yit′-ching-it, and so on, but with an unmistakable "Piute" accent! I complimented him on his knowledge of a foreign language but added that I would be obliged for the words in his own tongue, whereupon he smiled and promptly gave me: Soo′-mă′, Wah-hi′, Pah′-he, Waht′-skwe, Mi′-ne-ge, Nah′-vi-he, Tah′-tsoo-e, Wah′-soo-e, Kwan′-nek-ke, Sā′-wan-noi.

I then obtained from him in Em′-tim′-bitch—his own language—a fairly good vocabulary, which I later checked by a woman, and still later by another man, of the same tribe. There is, therefore, no question whatever as to the relationship of the Em′-tim′-bitch. In fact, the name itself, to anyone acquainted with "Piute" dialects, is unmistakable.[2]

The melancholy result of the well-intentioned footnote above quoted is that for twenty-three years various Californian anthropologists have complacently accepted the misidentification of the tribe, thereby referring it to Yokuts instead of Shoshonean stock.

The Em′-tim′-bitch is one of the series of Monache-Piute tribes—tribes derived from the Monache-Piute of Owens Valley—which in the long ago filtered through some of the high passes of the Sierra and established themselves in canyons and small valleys on the west slope. These tribes from the north southward are: Nim, Hol′-ko-mah (or To-win-chē-bă), Ko-ko-he′-bă, Wo′-pom-nutch (or Wo-pung′witch), Em′-tim′-bitch, Wuk-să-che, Pot′-wish-ah.

Mill Creek valley, the home of the Em′-tim′-bitch tribe, is a narrow, tortuous and picturesque valley, hemmed in by lofty oak-forested mountains, among which several grassy baldish knobs rise well above the trees. The highest mountains are on the northeast, where the southern continuation of the lofty Pine ridge, clothed along its summit with ponderosa pines and sequoias, cuts off from sight the still higher mountains beyond.

There is no white settlement in the valley, Dunlap in the upper part being merely the name of a ranch postoffice.

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SMITHSONIAN INSTITUTION,
WASHINGTON, D. C.

The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

THE EM′-TIM′-BITCH, A SHOSHONEAN TRIBE

BY

C. HART MERRIAM

Reprinted from AMERICAN ANTHROPOLOGIST, Vol. 32, No. 3,
July-September, 1930

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THE Em′-tim′-bitch have been known by name for upwards of three-quarters of a century. Members of the tribe were among the signers of the treaty executed at Camp Belt on Kings river by the government commissioner G. W. Barbour on May 13, 1851. During the next five or six years the tribe was visited by W. M. Ryer, Major H. W. Wessells, and General E. F. Beale. But until 1904, so far as I have been able to learn, it was not referred to any linguistic stock.

In 1903, when working with Indians in the Kings river region on the west slope of the Sierra, I found members of two tribes—Em′-tim′-bitch and Wik-tchum′-ne—living near the place called Dunlap, in Mill Creek valley, Fresno county. They told me that the valley belonged to the Em′-tim′-bitch (Monache Piute of Shoshonean stock) and that the Wik-tchum′-ne (Yokuts stock) were intruders from Lemon Cove, a few miles above Visalia. Vocabularies of both were obtained.

In an article entitled "Distribution of Indian Tribes in the Southern Sierra and Adjacent Parts of the San Joaquin Valley, California," published in *Science* of June 17, 1904 (912–917), I correctly enumerated the Em′-tim′-bitch among the "Piute" tribes of the west slope of the Sierra.

Three years later Kroeber published an important paper entitled "The Shoshonean Dialects of California,"[1] in which he gave a useful comparative table of vocabularies of nineteen tribes (71–89). One of these is the Em′-tim′-bitch (written by him "Endimbich")—but the author is silent as to where or by whom it was obtained. This vocabulary, except for easily adjustable differences in alphabet and a few discrepancies, agrees with mine and belongs unmistakably with the Owens Valley or Monache series of so-called "Piute" tribes.

But on the last page of Kroeber's paper a most unfortunate footnote is added. It reads:

> Since the first portion of this paper was printed, Mr. S. A. Barrett has been among the Endimbich, whom he finds to inhabit the territory accredited to them on page 120, but to be Yokuts, not Shoshonean Mono (165).

In this statement Barrett was misled by his informant, an old man called "Tanner Dick" and "Big Dick." His Indian name is Al-al′-chă. He is gifted with a sense of humor and when asked by me in 1903 to count ten,

[1] Univ. Calif. Publ. Am. Arch. Ethn., vol. 4, no. 3.

repeated the well-known Yokuts numerals as spoken by his Wiktchum′ne neighbors, namely: Yet, Pong′-oi, So′-a-fin, Hat′-po-noi, Yit′-ching-it, and so on, but with an unmistakable "Piute" accent! I complimented him on his knowledge of a foreign language but added that I would be obliged for the words in his own tongue, whereupon he smiled and promptly gave me: Soo′-mă′, Wah-hi′, Pah′-he, Waht′-skwe, Mi′-ne-ge, Nah′-vi-he, Tah′-tsoo-e, Wah′-soo-e, Kwan′-nek-ke, Sā′-wan-noi.

I then obtained from him in Em′-tim′-bitch—his own language—a fairly good vocabulary, which I later checked by a woman, and still later by another man, of the same tribe. There is, therefore, no question whatever as to the relationship of the Em′-tim′-bitch. In fact, the name itself, to anyone acquainted with "Piute" dialects, is unmistakable.[2]

The melancholy result of the well-intentioned footnote above quoted is that for twenty-three years various Californian anthropologists have complacently accepted the misidentification of the tribe, thereby referring it to Yokuts instead of Shoshonean stock.

The Em′-tim′-bitch is one of the series of Monache-Piute tribes—tribes derived from the Monache-Piute of Owens Valley—which in the long ago filtered through some of the high passes of the Sierra and established themselves in canyons and small valleys on the west slope. These tribes from the north southward are: Nim, Hol′-ko-mah (or To-win-chē-bă), Ko-ko-he′-bă, Wo′-pom-nutch (or Wo-pung′witch), Em′-tim′-bitch, Wuk-să-che, Pot′-wish-ah.

Mill Creek valley, the home of the Em′-tim′-bitch tribe, is a narrow, tortuous and picturesque valley, hemmed in by lofty oak-forested mountains, among which several grassy baldish knobs rise well above the trees. The highest mountains are on the northeast, where the southern continuation of the lofty Pine ridge, clothed along its summit with ponderosa pines and sequoias, cuts off from sight the still higher mountains beyond.

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WASHINGTON, D. C.

Errors Concerning Digger Indians by Mr. Duncan

Clippings. January 1923 (Calif. Indian Herald, Lindsay Gazette)

C. Hart Merriam
Papers
BANC MSS
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Mr. Duncan states that the Indians about the Missions are called "Diggers," and goes on to say that "the Digger tribe mostly inhabit the foothill valleys from Kern County to the south of Amador County on the north." As a matter of fact there is no tribe of that name. The name "Digger" has been applied specifically or promiscuously to various tribes in Wyoming, Idaho, Nevada and California, and in the latter state has been used to designate nearly every tribe from Humboldt Bay to San Diego. It should be dropped for the double reason that it not only is inaccurate but also implies a feeling of contempt that is unjust to the Indians.

But the most amazing error is the statement that the vocabulary of these Indians is "limited to but a few words, and mostly spoken in gutteral sounds, not much above the language of monkeys." Nothing could be further from the fact, the truth being that there are a number of widely different tribes of so-called Mission Indians—and the same may be said of numerous tribes in other parts of California—each of which speaks a different language, and that each language comprises several thousand words—words adequate not only for statements of fact but also for the expression of innumerable ideas and emotions. Many of them, moreover, far from being "gutteral" and "not much above the language of monkeys," are euphonious and agreeable to the ear and are easily spoken and written in our English alphabet.

Another error is that the Indians in question "live in wigwams covered with the skins of wild animals." This, so far as I am aware, is not true of any California tribe though several of the Plains tribes formerly covered their tepees with hides of buffalo and elk. In California the dwellings of the mountain tribes were usually covered with bark, those of most of the valley tribes with mats of tule or thatch, while some of the Sacramento Valley tribes erected domed structures roofed with brush and earth, and the lower Klamaths built rectangular houses of hewn planks.

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Ethnological Evidence That the California Cave Skeletons Are Not Recent

Tearsheet and 3 Reprints. May 21, 1909 (Science)

C. Hart Merriam
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[*Reprinted from* SCIENCE, *N. S., Vol. XXIX., No. 751, Pages 805–806, May 21, 1909*]

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SINCE the discovery of the celebrated Calaveras skull, many human skulls and skeletons have been found in caves along the west slope of the middle Sierra.[1] The presence of human remains in these caves has been interpreted to mean that the Indians now living in the region practise cave burial, or did practise it until recent times. This is an error. The Indians of this region, the Mewuk, burned their dead, and never under any circumstances put them in caves. These Indians believe the caves to be inhabited by a stone giant, whom they call Chehalumche, who sallies forth at night in search of food. He preys, by preference, on people, but when he can not get people, takes deer or other animals. He never eats his victims in the open but carries them into the caves and there devours them. Members of several subtribes of the Mewuk have told me this, and have looked with horror on the suggestion that they or their ancestors might ever have put their dead in caves. They say: "Would you put your mother, or your wife, or your child, or any one you love, in a cave to be eaten by a horrible giant?" The idea is so abhorrent to them that the theory of cave burial must be abandoned as preposterous. The Mewuk feel that the finding of human bones in these caves must convince us of the

[1] See Sinclair, *Univ. Calif. Pubs.*, Am. Arch. and Eth., Vol. 7, No. 2, 1908.

truth of their belief in the occupancy of the caves by Chehalumche, the bones being those of the victims he has carried there.

The mythology of the Mewuk does not admit of any migration but describes the creation of the people in the area they still inhabit. This, in connection with the fact that these Indians speak a language wholly different from any known in any other part of the world, proves that the Mewuk have occupied the lands they now occupy for a very long period—a period which in my judgment should be measured by thousands of years.

This argues a great antiquity for the cave remains, for they must be those of a people who inhabited the region before the Mewuk came—and this takes us back a very long way into the past.

C. HART MERRIAM

How Mah'-tah, the Turkey Buzzard, Lost His Speech

Tearsheet and Reprint. Dec. 1917 (Am. Museum Journal)

C. Hart Merriam
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80/18 c

Am. Museum Journal, Vol. 17, No. 8, Dec. 1917.

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Bats of the Belgian Congo*

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In order to mark an advance in zoölogical explorations, the authorities of the American Museum of Natural History and the friends who helped support this expedition extended the privilege of continuing well-organized research work over five years in one of the least explored and most interesting regions of Central Africa. As this area usually is considered the most unhealthful on the globe, much depends on physical fitness,—should a kindly fate let one escape from the hundred and one chances of infection by tropical diseases. The abundance of tsetse flies makes even the use of beasts of burden impossible, so that thousands of miles have to be covered on foot under disagreeable and adverse circumstances. As a result of the daily rains and on account of the moist climate, collections are especially liable to destruction. Yet the specimens, exceeding a hundred thousand in number, arrived in perfect condition at the American Museum. Their packing in loads of about sixty pounds was especially annoying, but, in the interior, porterage becomes the only mode of transportation. For more than five years we were out of reach of railroads, telegraphs, and telephones, and never heard a steam whistle or saw a motor car.—THE AUTHORS.

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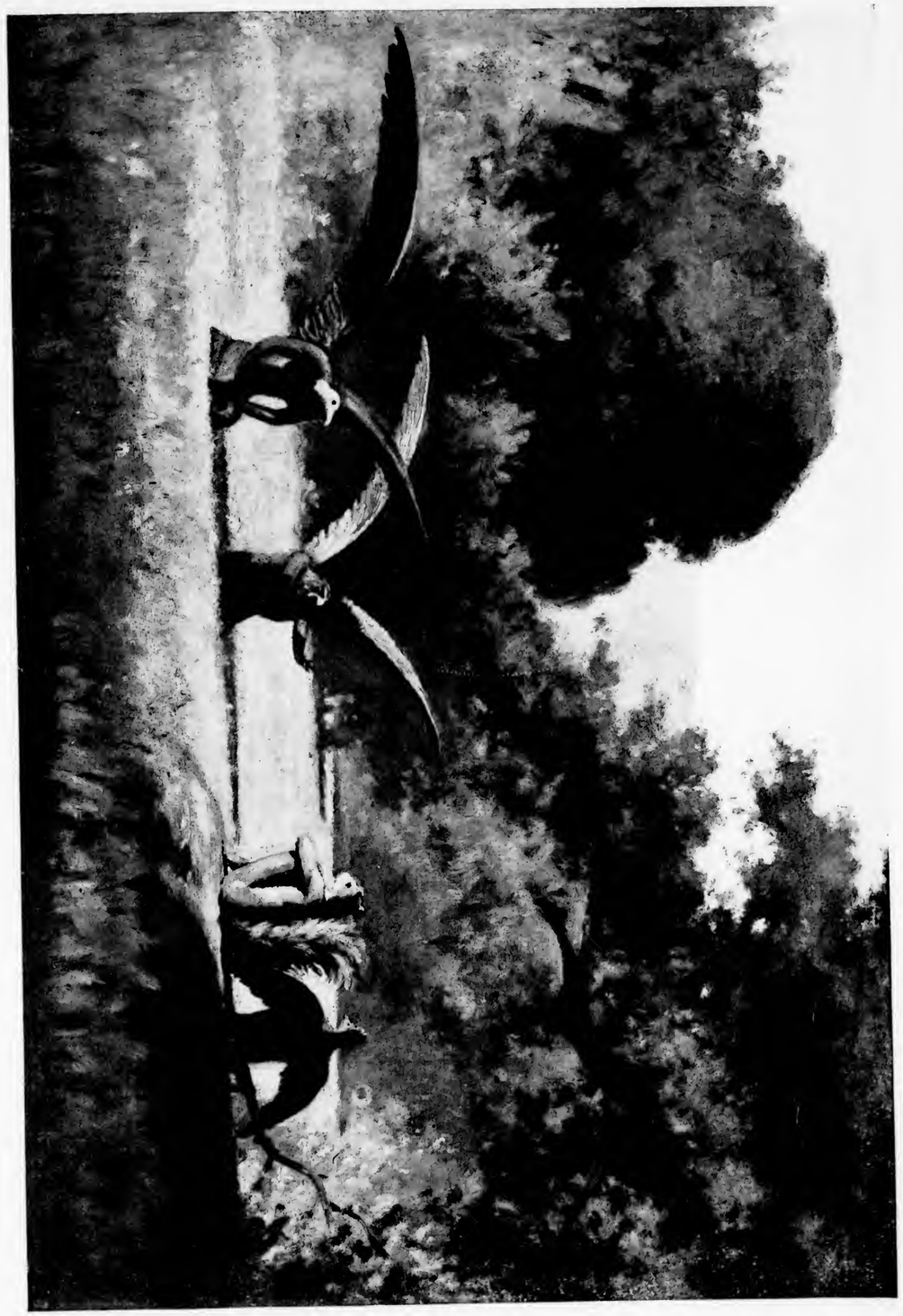
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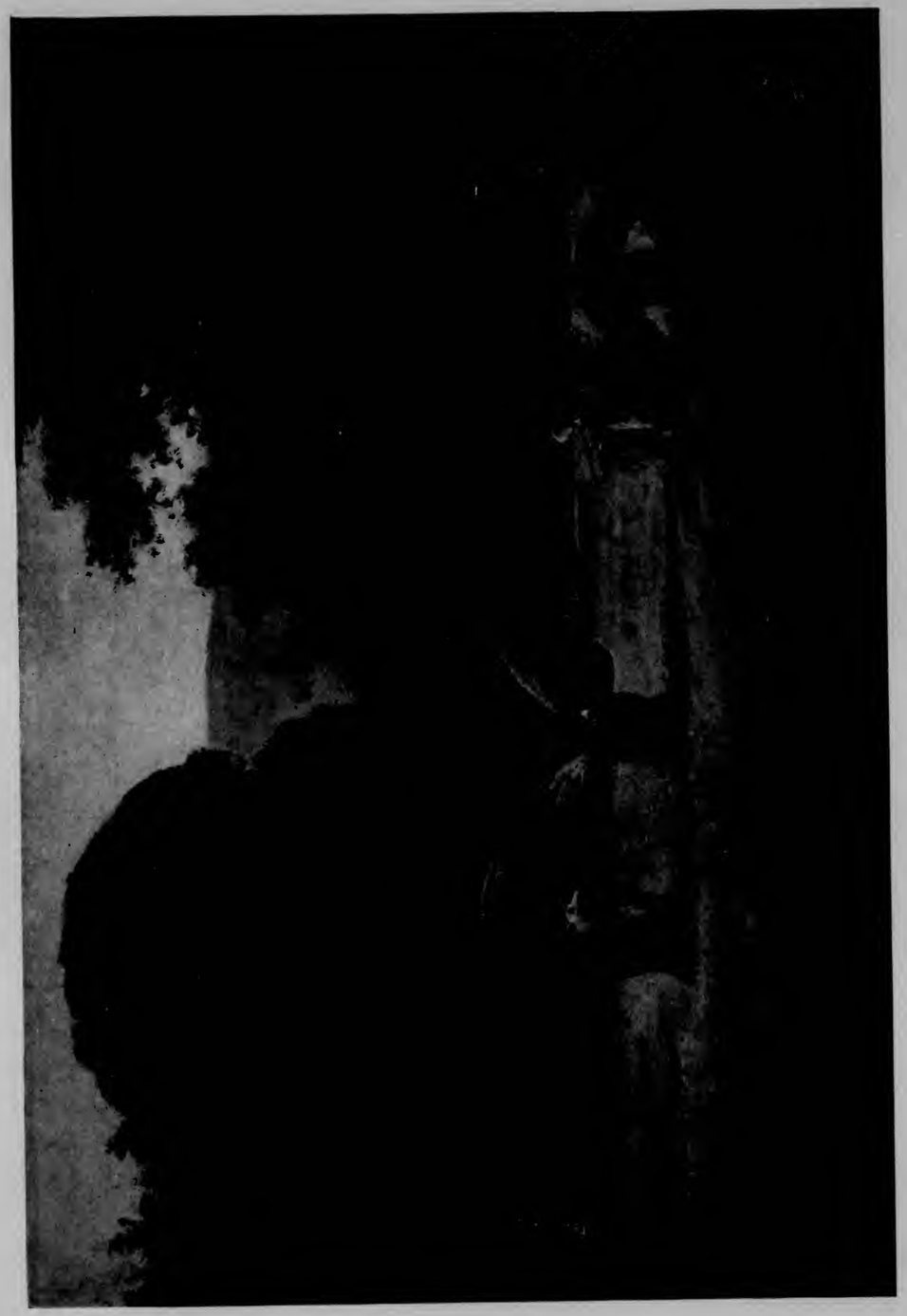


Dec, 1917.

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Reprinted from December, 1917, American Museum Journal.

Indian Names in the Tamalpais Region

Clipping. April 1916. (California Out-of-Doors)

C. Hart Merriam
Papers
BANC MSS
~~80/120 c~~ 80/18 c

California Out-of-Doors - April 1916.

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INDIAN NAMES IN THE TAMALPAIS REGION

By DR. C. HART MERRIAM.

The tribe of Indians formerly inhabiting the Tamalpais region called themselves **Hoo′-koo-e′-ko.** Their territory extended from the Golden Gate northerly to Valley Ford Creek, and from Point Reyes Peninsula easterly to the Petaluma marshes and San Pablo Bay, thus coinciding almost exactly with the boundaries of the present County of Marin.

It is of interest historically that of the numerous tribes of California, this was the first to be discovered by Europeans, for in the summer of 1579 Sir Francis Drake when overhauling his vessels in the broad bay that now bears his name, on the south side of Pt. Reyes Peninsula, spent several weeks in their country, and had much to say of their friendliness and singular customs.

Mount Tamalpais and the series of beautiful valleys by which it is surrounded, from Olema and the long fiord-like Tomales Bay on the west to San Rafael on the east, including Nicasio, Lagunitas, San Geronimo, Fairfax, and San Rafael valleys, all lie within the territory of the **Hoo′-koo-e′-ko,** and some of the most familiar geographic names in California were taken from the vocabulary of this tribe. Among these are Tamalpais, from **Tam′-mal** the bay country, and **pi′-es** a mountain—**Tam′-mal-pi-es** or **Tam-mal-pi′s,** being their own name for the mountain; Tamales Bay, which they called **Tam-mal le-wah—le-wah,** salt water; Point Reyes, which they called **Tammal hoo-yah—hooyah** a point or projection; Tamales Point, called **Kal-loo′-pe tam-mal** in reference to the shape of the point, which from its length and slenderness suggests the bill of a hummingbird (**Kal-loo′-pis**). The people on Tamales Bay they called **Tam-mal′-ko—ko** meaning people. Olema and Olompale are place names still in use—the latter originally an Indian village on the west side of Petaluma marshes, now perpetuated for a district and schoolhouse; Marin County, as well known, was named for **Marin,** a great chief of the **Hoo-koo-e-ko** tribe, while Novato and Nicasio were names of other chiefs—though Nicasio is Spanish, not Indian.

Other geographic or place names in the native language of the **Hoo-koo-e′-ko,** but which have not been perpetuated on our maps are: **Etch′-a-tam′-mal,** Nicasio Valley; **Etch′-a-tam′-mal chawk,** Nicasio Creek; **Oo′-troo-mi′-ah,** vicinity of present town of Tomales; **O-la′-mah lo′-kah,** Olema Valley; **Wah-kah-te,** Petaluma Creek; **Ah-wan-we,** San Rafael; **Wal-lo ma-la-kum,** San Francisco Bay; **Sah-tah-ko,** San Geronimo Valley; **Lo-was,** Ross Valley; **Sho-tum-ko,** Gallinas Creek Valley; **Cho-ketch-ah,** Novato; **Le-wan-hel-o-wah,** coast at or near Sausalito.

Names of Animals.

Bear—Koo′-leh
Coon—Hoo-ma′-ka
Bob-cat—To-lo′-mah
Gray fox—Ah-wah′-ke
Coyote—O′-yeh
Deer—Ka′-sum
Gray squirrel—Sam′-kow′
Wood rat—Yu′-loo
Brush rabbit—No′-meh
Jack rabbit—Owl′-yeh
Sparrow hawk—He-le′-lek
Great horned owl—Too-koo-lis
Crow—Ah′-wetch
Blue jay (without crest)—Si′-etch
Valley quail—Hek-ek′-ki
Rattlesnake—Oo-koo′-lis
Common lizard—Pet-tan-yah
Frog—Ko-to′-lah

Trees and Other Plants.

Redwood—Cho′-la
Douglas fir—Hoo-toos′
Live oak—Sah′-tah
Black oak—Ko′-tis
Tanbark—Kah-tah′-me
Madrone—Kah-kas
Buckeye—Ah′-te
Poison oak—E′-tum
Brake fern or bracken—Oo′-tuk

The Indian Population of California

Reprint. October-December 1905 (American Anthropologist)

1 Reprint from No. Calif Indian Association

C. Hart Merriam
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BY

C. HART MERRIAM

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October-December, 1905

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California at the time of its discovery was more densely populated than any area of equal size in North America. Not only was this the case, but the number of tribes and of distinct linguistic stocks within its boundaries nearly equaled those of all the rest of the continent north of Mexico. It is an extraordinary fact that among the multitude of languages spoken there were at least two dozen stocks differing from one another more than German from English, or Dutch from Italian. This points to a very remote antiquity, for languages are not developed in a day.

Although the aboriginal population is known to have been exceptionally large — owing mainly to the bounty of the food supply and the mildness of the winter climate — its numerical measure has never been carefully taken, and the published estimates differ widely in their totals. In seeking a basis on which to frame a logical estimate, one is confronted by the fact that the only reliable statistics for any considerable part of the state are those of the Mission fathers, prior to 1834; and of the first U. S. Indian commissioners and agents, for 1850–1852. The records of the padres relate only to the limited area dominated by the missions — a belt along the coast from San Francisco bay southward — and deal only with the baptized Indians, making no attempt to give the entire population. The records of the Indian commissioners relate mainly to tribes living along the western base of the Sierra and those of the northwestern quadrant of the state. They are manifestly incomplete, and moreover treat of a period so late that the native population had been sorely reduced by contact with the whites. It must be admitted at the outset, therefore, that no data exist to serve as a basis for an accurate estimate of the aboriginal population. Nevertheless, if it is possible to ascertain approximately the number

[1] Read at the meeting of the American Anthropological Association, San Francisco, August 29.

of inhabitants of an area of considerable size, and to establish a relation between the density of population of this area and that of other parts of the state, a rough estimate for the whole state may be ventured. Fortunately, the records for the Mission strip furnish material for such an estimate.

The Mission strip, even if allowed to spread over the inner Coast ranges to San Joaquin valley, comprises only one-fifth of the non-desert part of the state. Hence if the aboriginal inhabitants were evenly distributed, the total population would have been five times that of this area.

Personal observation during ten years of field work in California, in the course of which I have enjoyed unusual opportunities for noting the character and quantity of the food supply, and the location of Indian villages in nearly all parts of the state, has convinced me that throughout the non-desert areas the food supply was surprisingly bountiful and the aboriginal population correspondingly large, and that in neither of these respects was the Mission strip more favored than other areas. Furthermore, in this strip the proportion of uninhabitable land was at least as large as elsewhere.

Even the great interior valley, in spite of its barren places, abounded in food. The plains were inhabited by doves, ground-squirrels and rabbits, and by bands of antelope and herds of elk; the brushy and weedy places along the streams gave shelter to countless thousands of quail; the Sacramento and San Joaquin rivers with their sloughs and tributaries swarmed with waterfowl and teemed with mussels and fish; a sea of wild oats covered the land, and broad belts of noble oaks followed the rivers, affording a prodigious store of acorns.

The foothills and lower slopes of the Sierra for a distance of 500 miles, and the inner Coast ranges for a still greater distance, were likewise in the main carpeted with wild oats, interrupted by thickets of berry-bearing manzanitas and shaded by open forests of nut-bearing Digger pines and numerous kinds of oaks, which together furnished the principal food of the people. Throughout this vast area fish were plentiful in the streams, and game — rabbits, ground-squirrels, quail, and deer — overran the land. The northwestern quadrant was equally favored and possessed several of the best salmon and eel rivers of the state.

The staple food was not everywhere the same: Along the Colorado river it was the mesquite bean; in the deserts east of the Sierra, the rich oily nuts of the piñon or nut pine; in the northwest and along salmon streams elsewhere, salmon and acorns; in the interior generally — the Sierra region, Coast ranges and included valleys — the acorns of a number of species of oaks. Indeed, in most parts of California acorns were and still are the staff of life. They are pounded into meal, which is leached to take out the bitter taste and then boiled in baskets by means of hot stones, forming a thick jelly-like nutritious mush. Acorns also are made into bread. The yield is not constant, having cycles of abundance and scarcity, but since in most localities half a dozen or more kinds occur together, and since all of these rarely if ever fail the same year, an absolute failure is probably unknown. In case of scarcity of acorns, however, the large nut of the California horse-chestnut or buckeye — a widespread and prolific bearer — was commonly used as a substitute. Buckeye meal needs more washing to take out the poison, but makes fairly good bread. Bread was made also from the nuts of the California laurel (*Umbellularia*). In certain areas oatmeal mush, made from wild oats, formed an important part of the food; and edible roots were always to be had. But acorns were rarely wanting, for it was the universal practice to gather and store each fall enough to last two years, so that if a bad year came the people would not suffer. Similarly, dried salmon, manzanita berries, mesquite beans, pine nuts, and other staple commodities were gathered and stored in large quantities.

From these facts it is obvious that the food supply was adequate for a very large population; and the number of occupied villages at the beginning of the gold period shows conclusively that the number of inhabitants was very great — though probably never large enough to press on the food supply.

There is every reason to believe, therefore, that the average density of population (excluding the deserts and high boreal mountains) was at least as great as in the Mission strip; and since this strip comprises only one-fifth of the non-desert area, the total population should have been five times that of the Mission strip. With this assumption as a basis, let us examine the data.

The padres, throughout the 65 years of their rule (1769–1834), not only made every effort to bring to the missions and baptize as many Indians as possible, but kept a careful record of the number baptized each year, and also, from time to time, of the total number present at all the missions. The period of most rapid growth was the decade covering the end of the 18th century and the beginning of the 19th (1795–1805), during which the number swelled from 12,216 to 20,627 — a gain of 8,411. Then the rate slackened and a quarter of a century was needed to add 4,000. In 1830 the number had reached 24,634, and in 1834 upward of 30,000, after which it fell off rapidly. In selecting a date for an estimate of the population, therefore, we have little choice, it being necessary to take the period for which the data are fullest and least likely to lead to error. This beyond question is the year 1834 — the year in which the number of baptized Indians attained its maximum.

The number of these being known, it is important to determine the number of unbaptized or free Indians. This unhappily cannot be done with any degree of certainty. The Indians brought within the jurisdiction of the church were virtually slaves and were obliged to perform all the labor of the missions. Discontent was widespread and often led to desertion. Deserters were pursued, and if caught were flogged or otherwise punished. Hence it is not difficult to understand why the continued efforts to bring in new recruits were not always crowned with success, why so large a part of the population kept away from the missions, and why the natives came to be disposed in two sharply contrasted classes — the baptized and the unbaptized — called by the padres respectively 'neophytes' and 'gentiles.' While the record is full as to the number of neophytes, it is silent as to the number of gentiles. This is the weak point in the argument and there appears to be no way of getting around it. The ratio between the two classes was ever changing, for the number of neophytes not only fluctuated from year to year, but showed on the whole a progressive increase up to 1834, the year in which the secularization of the missions took place. In the early years the gentiles vastly outnumbered the neophytes, but at the close of the mission period it is practically certain that the neophytes largely outnumbered the gentiles. It being necessary to assume a ratio, I

have conjectured that in 1834 the 30,000 baptized Indians formed three-fourths; the unbaptized or free Indians one-fourth of the native population, making a total of 40,000 for the Mission strip. This is believed to be a conservative estimate.

The question now arises as to the native population of the rest of the state. It having been shown that the aboriginal population except on the deserts was in all probability fully as dense as that of the Mission strip, it follows that the whole population of the non-desert part would be five times that of the Mission strip, or 200,000. But this takes no account of the Modoc, Washoo, Paiute, and Shoshonean tribes of the region east of the Sierra, or of the Mohave, Chemahueve, and Yuma of the lower Colorado, whose members living within the state must have numbered collectively at least 10,000. Hence the total Indian population of California at the close of the Mission period (1834) could hardly have been less than 210,000.

This estimate is likely to err on the conservative side, for although under Mission rule the number of neophytes continued to increase, the death-rate was startlingly high and the population as a whole steadily decreased, so that at the close of the Mission period it had already undergone material diminution. The padres state that up to the year 1824 they had baptized in all 86,000 persons, of whom at that time no fewer than 61,000 had disappeared. It would seem a conservative estimate, therefore, to assume that during the 65 years of Mission rule the decrease had amounted to 10,000 persons. Adding this number to the 40,000 already found to be the probable native population of the Mission strip in 1834 gives 50,000 as approximately the population before it had suffered from contact with the Spaniards. And if at the time of the discovery of California the population of the coast region from San Francisco bay southward was 50,000, the population of the main or non-desert part of the state, on the basis here adopted, would have been 250,000 (instead of 200,000). Adding to this the probable desert population of 10,000 gives for the whole state at the time of its discovery a probable population of 260,000.

It may be urged that there is no evidence that the population was equally dense in different parts of the state at the same time.

Admitting this, there surely is no evidence to the contrary, and the known facts point to a continuously contemporaneous population of large size throughout the non-desert parts up to the time each area in turn was smitten by the blight of foreign invasion. The widespread bounty of the food supply, the freedom from intertribal wars (except in the northwest), and the probable absence of epidemic diseases until introduced by the whites, all point in this direction.

Decrease and Extermination

There is every reason to believe that the native population, from the date of the discovery of California to the time when it was shriveled by oppressive contact with foreigners, had remained reasonably constant. It may be assumed, therefore, that the number of Indians at the beginning of the last century was approximately 260,000, and the number in 1834, 210,000.

During the height of the gold period, from 1850 to 1853 (disregarding Schoolcraft's absurdly low estimate of 32,000, and Barbour and Wozencroft's exaggerated guess of 200,000 to 300,000), at least three estimates were published by men whose business it was to deal with Indians. Adam Johnson, sub-agent in charge of the Valley Indians, gave the number as 80,000; Gen. E. F. Beale, superintendent of Indian affairs, as 75,000 to 100,000; and the Commissioner of Indian Affairs, as 100,000. The mean of these is 88,750, which probably is not far out of the way.

The native population in 1856 was estimated by Hittell at 48,100.

Beginning with 1860 and continuing to the present time the Federal Census has recorded the number of Indians, as follows:

In	1860	31,338
	1870	29,025
	1880	20,385
	1890	16,624
	1900	15,377

In spite of obvious errors and discrepancies these statistics are of considerable interest and in the main may be regarded as approximately correct. Up to 1900 they doubtless err consistently in underestimating the number of wild or 'uncivilized' Indians living away from the reservations, of which no count was made. The omission of this class — or its reduction to an absurdity — is conspicuous in the Census of 1890, where the number given is only 43. The actual number at this date could not have been fewer than 1,500 and probably exceeded 2,000.

I have made such corrections in the census and other returns as seemed called for in the light of the data already gathered, and submit the results as my personal estimate of the population at different times during the century ending with the year 1900.

Estimate of Probable Indian Population of California at Different Dates from 1800 to 1900.

1800	260,000
1834	210,000
1849	100,000
1852	85,000
1856	50,000
1860	35,000
1870	30,000
1880	20,500
1890	18,000
1900	15,500

The tremendous decrease that has taken place during the last century — a decrease amounting to the complete annihilation of scores of tribes and the reduction to scattered remnants of scores of others — is due wholly to the coming of the white man. It began in the early days of the mission padres, as we have already seen, and has continued to the present time. While in the main gradual, there were two periods in which its rate was suddenly and greatly accelerated. The first of these was the period immediately following the confiscation of the missions, beginning in 1834; the second the period immediately following the discovery of gold, beginning in 1848.

The decrease following the mission period was startlingly rapid. The four years immediately preceding the confiscation of the missions were years of unprecedented prosperity and of marked increase in the neophytes, the number in 1834 having attained its maximum of upward of 30,000. By means of this multitude of subjugated

Indians, as stated by Hittell in his admirable *History of California*, the flocks of the mission fathers were herded, their fields tilled, and the value of their properties and possessions augmented in all directions. They had upward of 420,000 cattle, 60,000 horses and mules, 320,000 sheep, goats, and hogs; raised more than 200,000 bushels of grain and beans, and the income for the year exceeded a million of dollars. But this year was not only the one of greatest material prosperity for the missions; it was also the one in which their doom was sounded and their downfall begun. The government issued a decree providing for their 'secularization,' and the confiscation of the properties began at once. So fatal was the move, and so swift its operation, that in eight years the neophytes had dwindled to one-seventh the number present in 1834, leaving only 4,450 at the missions. This does not imply that in eight years 25,500 Indians had perished, but that the deaths and removals together amounted to this number. In the succeeding years the neophytes who had left the missions found themselves wholly unable to cope with the changed conditions and soon passed out of existence. They had been long clamoring for freedom, but when it came were unable to live under the new regime. A generation of bondage had unfitted them for self support; their old homes had been occupied or overrun by Spanish-Mexican rancheros and they found themselves unable to return to the old life or to adjust themselves to the new.

It may be argued that the Indians who left the missions, either before or after their confiscation, and also the free or wild Indians of the same territory, had fled to other parts of the state, and thus in disappearing from the Mission strip had merely moved away. This they undoubtedly did to a certain extent, particularly in the Tulare or Tache Lake country, but so far as any substantial migration is concerned, the evidence points in the opposite direction. In order to go anywhere else they were obliged to invade the territory of other tribes — tribes without exception speaking different languages. While it is known that individual Indians did this in many cases, there is no evidence to show that any considerable number joined other tribes. Had they done so they would have left many descendants; but in all my field work in California I have rarely met,

outside of the Mission strip and the small reservations from Tule river southward, a Mission Indian or the descendant of a Mission Indian. This to me is conclusive evidence that the great bulk of Mission Indians perished in their own territory.

The process of confiscation of the missions covered a dozen years (1834–1845) and its disastrous effects on the natives continued for several years longer — till in fact those of the Mission strip, except in the far south, had been practically exterminated. During the early part of this period the Spanish-Mexicans, who by this time far outnumbered the padres and their attendants, were establishing ranches in various outlying districts, and during the latter part, particularly after the seizure of California by the United States in 1846, American fortune seekers were pouring into the state in rapidly increasing numbers and pushing into districts previously unknown, thereby augmenting the pressure on the Indians and extending it far beyond the area of Mission influence. The shrinkage of the native population during the fifteen years from 1834 to 1849 I have estimated at 110,000, which is at the appalling rate of more than 7,000 a year.

The discovery of gold, in 1848, set in motion a tremor of excitement that swept around the world like a tidal wave, gathering recruits from all nations and hurrying them by land and sea to the Golden State. During the single year 1849 no fewer than 77,000 arrived. This army of gold seekers was a heterogeneous assemblage, comprising many good and noble men, but also thousands of the rougher and more turbulent classes, not excepting criminals. As these adventurers spread north and south over the flanks of the Sierra and penetrated the rugged mountains of the northwest, they everywhere invaded the territory of the Indians and decimated the native population. From Humboldt and Trinity counties, from the Siskiyous, and from the flanks of the Sierra, the story is the same: villages were broken up and the inhabitants scattered or massacred; men and women were debauched with whisky; men were ruthlessly killed; women were appropriated, and seeds of disease were sown which undermined the constitutions of succeeding generations. This is not the place to recite the sickening details, which blacken many pages in the history of the Golden State. For present pur-

poses let it suffice that in most localities the Indians showed no resistance, although those of the northwestern area resented the conduct of the intruders and thus brought upon themselves a series of so-called 'Indian wars,' resulting in the extermination of many of the tribes and the reduction of the remainder to small remnants, which later were removed to Government reservations. Had the Indians of California been fighters, like the Apache or Blackfeet or Sioux, or any of the Plains tribes, the conquest of the state would have been a very different matter.

The fatal decrease following the mission period continued long enough to be overlapped by the beginning of the gold period, the two together forming a continuous series of years, extending from 1834 till the decline of active gold operations in 1855. But the distinctness of the two should be kept clearly in mind: One was a period of Spanish aggression; the other, of American aggression. There is also an important geographic difference, for the territory under jurisdiction of the missions was the coast strip from San Francisco bay south, from which the mission influence reached only to Sonoma on the north and to the San Joaquin valley on the east, although the Spanish-Mexican rancheros and raiding expeditions extended considerably beyond these limits. The operations of the gold seekers covered nearly the whole of the remaining parts of the state, and their blighting influence was particularly severe throughout the Sierra region and in the mountainous and until then unknown northern and northwestern districts. The two destroying armies together therefore covered practically the whole of California, leaving only the deserts on the east — and these were not wholly exempt.

We have already seen that the average annual decrease from the close of the Mission period in 1834 to the gold rush in 1849 was a little more than 7,000. Throughout the gold period this terribly devastating rate continued, the decrease during the seven years from 1849 to 1856 amounting to about 50,000. It appears, therefore, that for a period of not less than 22 years (1834–1856) the average annual decrease exceeded 7,000, amounting in the whole period to a loss of 160,000 Indians. But while the actual annual decrease seems to have been remarkably constant, the

population as a whole was rapidly diminishing, so that the percentage of decrease to the total population was rapidly increasing.

Later, when mining gradually gave place to agriculture, the tillers of the soil coveted the lands of the Indians and proceeded to take them without fear of interference from either the owners or the law; for until the year 1872, in cases in which a white person was a party, the testimony of Indians — be it said to the shame of California — was not admitted in any court of justice. Down to recent times, therefore, a white man could confiscate the home of an Indian, and even kill the occupants, without danger of punishment — and it may be added, in spite of the change in the law, that conditions today are not much better for the Indian.

Why, it may be asked, did not the Indians take matters into their own hands and defend themselves against the intruders? Because, as many of them have told me, they had learned that it was hopeless to oppose the will of the whites — to do so meant the loss of their property and probably also of their lives. Hence an Indian, when ordered by a white man to vacate the home where he was born and where his ancestors were buried — the spot more dear to him than all the world — usually obeyed, and obeyed promptly and without resistance. In the Sierra region many instances of this kind have been related to me by the sufferers from these cruel evictions.

According to the estimates here given, the shrinkage of the native population, particularly during the 22 years from the close of the mission period in 1834 to the decline of the gold period in 1856, was so great as to seem almost incredible, and prompts one to ask if additional contemporary evidence exists bearing on the subject. Evidence of this kind is so abundant that if assembled it would fill a volume. It relates not only to the steady decline of the native population throughout the state, but also to epidemics of smallpox and other diseases, to the demolition of sources of food supply, to the burning of stores of food laid up for winter, to the confiscation of homes, to cold-blooded massacres by both Spaniards and Americans, to raids for the alleged purpose of punishing horse thieves, but in most instances for the real purpose of capturing Indian children and young women for servants, and to the destruction of life attending the capture of Indians and their removal to

Government reservations. I have been told by eye-witnesses of an incredible outrage practised by a gang of cattle and hog men who in 1856 or 1857 took it upon themselves to drive the helpless Taches and other tribes from Tulare lake and lower Kings river to the Fresno reservation. Men, women, and children, including the sick and the aged, were hurriedly driven through mud and water during the height of the rainy season by brutal men on horseback; many fell out and perished by the way, and those who reached the hated destination and afterward escaped, returned to find their food caches appropriated for the hogs, and on making their presence known, were themselves hunted down and quietly "taken care of" by the whites.

Speaking of the reservations in general, Hittell says that in nearly every case of removal the Indians had to be driven by force, and "not unfrequently only a remnant was left by the time the reservation was reached." He states also, with reference to the general shrinkage during the gold period, that "of over 10,000 Indians in Yuba, Placer, Nevada, and Sierra counties in 1849, not more than about 3,800 remained in 1854." In 1849 General Bidwell found about 1,000 Indians living on the Sacramento river near the place where Colusa now stands; the survivors at present number fewer than 50. In 1829 Kit Carson saw 'thousands' in Napa valley; in 1859 he could not find a twentieth of that number, and now hardly one is left. In 1850 Lieut. George H. Derby of the Topographical Engineers, U. S. A., found 1,100 Indians living about Tulare or Tache lake; the number in this region at present is less than a dozen. The same year he found on Kings river seventeen villages with an aggregate population of 3,000; at present only one village remains and the number of inhabitants is less than 20. In the early fifties the native population along the lower Kaweah river and delta is said to have been about 5,000; at present it consists of about 25 persons.

These instances, and many others that might be given, show conclusively that the reduction of the native population, allowing liberally for overestimates as to original numbers, was of monstrous proportions and progressed with startling swiftness.

Another kind of evidence is furnished by the half-obliterated sites of villages which in the early days were thriving communities. Hundreds of these are now known.

In September, 1850, Adam Johnson, sub-agent in charge of the Valley Indians, wrote the Commissioner of Indian Affairs that within the short period of occupancy by the whites, the red man had fast faded away; many had died of disease; others had fled to the mountains to enjoy for a brief period their primeval sports of hunting and fishing. Practically all the coast Indians had gone; of the numerous tribes which only a few years before inhabited the country bordering on the bay of San Francisco, scarcely an individual was left. Two years later Gen. E. F. Beale, superintendent of Indian affairs in California, said in his official report: "Driven from their fishing and hunting grounds, hunted themselves like wild beasts, *lassoed*, torn from homes made miserable by want, and forced into slavery, the wretched remnant which escapes starvation on the one hand, and the relentless whites on the other, only does so to rot and die of a loathsome disease, the penalty of Indian association with frontier civilization."

The principal cause of the appallingly great and rapid decrease in the Indians of California is not, in my judgment, the number directly slain by the whites, or the number directly killed by whisky and disease, but a much more subtle and dreadful thing: it is the gradual but progressive and relentless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe or their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the utter hopelessness of their condition, must we wonder that the wail for the dead is often heard in their camps and that the survivors are passing swiftly away.

NOTE. — The chief sources of information drawn on in the preparation of the foregoing article are: Hittell, *History of California;* Bledsoe, *Indian Wars;* Derby, *Report of a Reconnaissance of the Tache Lake region, in 1850;* Reports of the first California Indian Agents and Commissioners, *Senate Ex. Doc. 4, Special Session,* 1853; Powers, *Indians of California,* 1877; Reports of the Commissioner of Indian Affairs; the Federal decennial census, and my personal field notes. — C. H. M.

WASHINGTON, D. C.

The Northern California Indian Association.

THE INDIAN POPULATION

OF

CALIFORNIA.

Based upon an address by Dr. C. Hart Merriam
of the Biological Survey, Washington, D. C.

NORTHERN CALIFORNIA INDIAN ASSOCIATION.

This Association is a body corporate under the laws of the State of California, having its principal place of business in the city of San Jose, California, and is organized for benevolent, charitable and missionary purposes for the benefit of the Indians of California, among which purposes are the following:

To aid the government and the people of the United States in preventing all oppression of Indians, and securing to each and every Indian the same rights, protection and privileges under the laws, whether national or state, as are secured to all citizens and inhabitants of the United States of whatever race or color.

To engage in and aid in educational, missionary and other work among the Indians of California, for their benefit and advancement, in the same manner, as far as may be, as that pursued by the National Indian Association of the United States of which it is an auxiliary.

THE INDIAN POPULATION OF CALIFORNIA.

1834—Indians in California - - - - -	210,000
1900—Indians in California - - - - -	15,500*
Decrease	194,500

Why?

The answer to the above is found in a recent address by Dr. C. Hart Merriam, of the Biological Survey, Washington, D. C. This well known student of our Indian race tells us, that after ten years of exhaustive investigation, he has reached the following conclusions:

"California, at the time of its discovery was more densely populated that any area of equal size in North America. Not only was this the case, but the number of tribes and of distinct linguistic stocks within its boundaries nearly equaled those of all the rest of the continent north of Mexico."

While definite statistics exist for only a limited area, viz: the Mission Strip, we have a great quantity of corroborative evidence, which all points in the one direction.

We have, first, the abundant food supply throughout the State, and the benign climatic conditions, both of which tended to protect and prolong human life. "Doves, ground squirrels and rabbits, antelope, elk and quail abounded, while the rivers and sloughs swarmed with waterfowl, and teemed with mussels and fish. Wild oats covered the land, and acorns abounded." Along the Sierras, berry-bearing manzanitas and nut-bearing Digger-pine were added and the northern rivers ran with salmon and eels.

*This number may be slightly increased by the present investigation.

Another form of evidence is found throughout the State in the "hundreds of half obliterated sites of villages, which in the early days were thriving communities. There is every reason to believe that the average density of population excluding the deserts, and high boreal mountains, was at least as great as that of the Mission Strip."

For the population of this strip, we have the records of the Padres, carefully kept from 1769-1834. These show the increase in numbers of baptized Indians, until in 1834, the year of the secularization of the Missions, the number was 30,000. "In the early years, the gentiles vastly out numbered the neophytes, but at the close of the Mission period, it is practically certain that the neophytes largely out numbered the gentiles." Dr. Merriam assumes a ratio of 1-4, thus giving at that date, a population of 40,000 for the Mission Strip.

The area included in the Mission Strip is 1-5 of the habitable area of the State, and as everything indicates an equally dense population throughout the State, we have a total of 200,000 Indians, to which may be added "the Modoc, Washoe, Piute and Shoshone of the region east of the Sierras, and the Mohave, Chemahueve and Yuma of the lower Colorado, whose members living within the State must have numbered collectively, at least 10,000." Thus we have a grand total of 210,000 at the close of the Mission period, 1834. "It may be urged that there is no evidence that the population was equally dense in different parts of the State at the same time. Admitting this, there is surely no evidence to the contrary, and the known facts point to a continuously contemporaneous population of large size throughout the non-desert parts up to the time each area in turn was smitten by the blight of foreign invasion. The wide spread bounty of the food supply, the freedom from intertribal wars, (except in the Northwest) and the probable absence of epidemic diseases until introduced by the whites, all point in this direction."

"The tremendous decrease that has taken place during the last century, a decrease amounting to the complete annihilation of scores of tribes and the reduction to scattered remnants of scores of others, is due wholly to the coming of the white man. It began in the early days of the Mission Padres and has continued to the present time."

"While in the main gradual, there were two periods, in which its ratio was suddenly and greatly accelerated. The first of these was the period immediately following the confiscation of the Missions, beginning in 1834. The second, the

period immediately after the discovery of gold, beginning in 1848. The secularization of the Missions turned the helpless neophytes out into the world. So fatal was the move and so sudden its operation that in eight years, the neophytes had dwindled to one-seventh the number present in 1834, leaving only 4,450 at the Missions. A generation of bondage had unfitted them for self-support, and their old homes were occupied or overrun by Spanish-Mexican ranchers. Individual Indians migrated to other tribes; but if considerable numbers had done so, evidence of it would be found in descendants of such Indians at the present day. Such are not found. Therefore it is conclusive that the great bulk of Mission Indians perished in their own territory." The shrinkage of the native population during the fifteen years from 1834-1849 is estimated by Dr. Merriam at 110,000, which is at the appalling rate of 7000 a year.

The discovery of gold in 1848 inaugurated the second period of destruction. During the single year of 1849, no fewer than 77,000 gold seekers arrived. "They were a heterogeneous assemblage, comprising many good and noble men, but also thousands of the rougher and more turbulent classes, not excepting criminals." A white man's life was not safe if it stood in the path of greed, how much less an Indian's. "Villages were broken up, and the inhabitants massacred or scattered, men and women debauched with whiskey, men were ruthlessly killed, women appropriated, and seeds of disease sown which undermined the constitution of succeeding generations." Resistance to white aggression was useless on the part of a peaceful race like our Indians, but if they had been Sioux or Apaches the story would have been different, and their decendants would not now be homeless wanderers in the land of their ancestors. "The two destroying armies, Spanish-Mexican ranchers, and American gold seekers, covered practically the whole of California, leaving only the deserts on the east, and these were not wholly exempt."

"Later, when mining gave place to agriculture, the tillers of the soil coveted the lands of the Indians and proceeded to take them, without fear of interference from either the owners or the law, for until the year 1872, in cases in which a white person was a party, the testimony of Indians—be it said to the shame of California —was not admitted in any court of justice. Down to recent times, therefore, a white man could confiscate the home of an Indian, and even kill the occupant without danger of punishment, and it may be added, that in spite of the change in the law, conditions to-day are not much better for the Indian."

"Evidence of all this cruelty is abundant. It relates not only to the steady decline of the native population throughout the State, but also to epidemics of smallpox and other diseases, to the demolition of sources of food supply, to the burning of stores of food laid up for winter, to the confiscation of homes, to cold-blooded massacres by both Spaniards and Americans, to raids for the alleged purpose of capturing horse thieves, but in most instances for the real purpose of capturing Indian children and young women for servants, and to the destruction of life attending the capture and removal of Indians to Government Reservations." One instance of incredible outrage which took place in 1856 or '57 was related to Dr. Merriam by eye witnesses. "A gang of cattle and hog men took it upon themselves to drive the helpless Taches and other tribes from Tulare Lake and lower Kings River to the Fresno reservation. Men, women and children, including the sick and aged, were hurriedly driven through mud and water during the height of the rainy season, by brutal men on horseback; many fell out and perished by the way, and those who reached the hated destination and afterwards escaped, returned to find their food caches appropriated for the hogs, and on making their presence known, were themselves hunted down and quietly 'taken care of' by the whites."

"In September, 1850, Adam Johnson, sub-agent in charge of the Valley Indians, wrote the Commissioner of Indian Affairs, that within the short period of occupancy by the whites, the red man had fast faded away; many had died of disease; others had fled to the mountains to enjoy for a brief period their primeval sports of hunting and fishing. Practically all the Coast Indians had gone; of the numerous tribes, which only a few years before inhabitated the country bordering on the bay of San Francisco, scarcely an individual was left."

Dr. Merriam closes with these significant words:

"The principal cause of the appallingly great and rapid decrease in the Indians of California is not, in my judgment, the number directly slain by the whites, or the number directly killed by whiskey or disease, but a much more subtle and dreadful thing: it is the gradual but progressive and relentless confiscation of their lands and homes, in consequence of which they are forced to seek refuge in remote and barren localities, often far from water, usually with an impoverished supply of food, and not infrequently in places where the winter climate is too severe for their enfeebled constitutions. Victims of the aggressive selfishness of the whites, outcasts in the land of their fathers, outraged in their most sacred institutions, weakened in body, broken in spirit, and fully conscious of the hopelessness of their condition, must we wonder that the wail for the dead is often heard in their camps and that the survivors are passing swiftly away?"

Northern California Indian Association.

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Indian Village and Camp Sites in Yosemite Valley 2 Reprints 1917

Publications: C. Hart Merriam

C. Hart Merriam
Papers
BANC MSS
80/18 c

Powers in 1873 enumerated 9 villages inhabited during lifetime of his informant, Choko.
Of these, 4 were not given me. These are:

Hocóewedoc (at site of Hutchings Hotel)

Laysamite (located later by Powers as 1/5 mile above No-to-mid'-e-la) (may be Whitneys Lehamete Rocks, next east of Indian Canyon)

Notomidoola (located later by Powers as about 400 yards east of Indian Canyon ranch house.

Sáccaya (located later as on south bank of Merced River west of Sentinel Rock)

See, Overland Mag. April 1873.

~~NAMES OF~~ INDIAN VILLAGES IN YOSEMITE Valley
(from Powers)

Wa-há-ka, ~~Village which stood~~ at foot of Three Brothers (the westernmost village in the valley).

Sak'-ka-ya, ~~Village~~ on south bank of ~~river~~ mered, west of Sentinel Rock.

Hok-ok'-wi-dok, (South bank near ~~now~~ the spot where Hutchings's Hotel stand (Opposite Yosemite Falls).

{ Ko-mi'na
Ku-mai'-ni, ~~Village situated~~ at lower end of great meadow, about 1/4 of a mile from Yosemite Fall.

A-wa'-ni, ~~Village (large) directly~~ at foot of Yosemite Fall (the ruling town ~~and said to have been the~~ residence of chief Ten-i'-ah).

{ Yo'-watch-ka
Ma-che'-to, Next ~~village~~ east (of Ah-mah-ne), at foot of Indian Canyon. (mah-chet'-to = border mah che kah'ne

No-to-mid'-u-la, ~~Village~~ about ~~four hundred~~ 400 yards east of Macheto.

Le-sam'-ai-ti, ~~Village~~ about 1/5 of a mile above No-to-mid'-u-la.

{ Wis'-kah-lah near Coffman's home (Wis-kah'-lahk)
Wis-kul'-la, ~~Village which stood~~ at foot of Royal Arches; ~~and~~ uppermost one in valley.

Yo-hem'-i-te - where cottage now or off north Sentinel Hotel, so sid heard.

Wah-ho'-gah -- where Sentinel Hotel is??

Loi'-yo -- Below Sentinel Rock

Kah'-ki*ah -- abt 2 miles below Sentinel Rock (placed under 3 Brothers by auth.)

Wis-kah'-lahk -- old summer camp - close to river on North side road off north & big sugar pine.

Sal-lah'-to = ranchria where El Portal depot is.

} Big ranchria under 3 Brothers (Wah-hah'-kah) near site of Stegman House & turn off to Folsom Ford.

INDIAN VILLAGE AND CAMP SITES IN YOSEMITE VALLEY

BY

C. HART MERRIAM

SAN FRANCISCO
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C. Hart Merriam — Keep this copy

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FOR ages before its discovery by white men Yosemite Valley was inhabited by Indians. Owing to its isolated position and the abundance of mountain trout, quail, grouse, deer, bear, and other game animals, and of acorns, manzanita-berries, and other vegetable foods, it supported a large population. This is attested not only by the statements of the Indians themselves, but also by the surprisingly large number of villages whose locations have been determined. These were of three kinds: (1) *permanent villages,* occupied the year round, though somewhat depleted in winter; (2) *summer villages,* occupied from May to October, after which the inhabitants moved down into the milder climate of Merced Cañon, where there was little or no snow; and (3) *seasonal camps* for hunting and fishing. The camps were definitely located and each was regularly occupied at a particular season.

It has not always been possible to distinguish between village-sites and camp-sites, but, taken collectively, I have been able, with the help of resident Indians, to locate and name no less than thirty-seven. All of these were in the valley proper, and at least six were occupied as late as 1898. To the list I have added sixteen located in the cañon of the Merced from the Cascades to Ferguson Station, six miles below El Portal, making in all fifty-three villages and camps in a distance of about twenty-two miles; and doubtless there were others which my informants had forgotten.

All of these people belonged to the *Ahwaneéche* or *Ahwah'-nee Mew'-wah,* a subtribe closely akin to the neighboring *Chowchil'-la Mew'-wah* of Chowchilla Cañon. Their language is the

*This article was written in 1910, during which year I was able to complete the list of villages from the head of Yosemite Valley to Ferguson Station on the Merced, about six miles below El Portal. I had previously obtained and published the villages from Horseshoe Bend down the Merced as far as the territory of the tribe extended, and was anxious to fill the gap between *Soo-noó-koo-loon* at Ferguson and *Se-saw'-che* at Horseshoe Bend. Not having been able to do this, it seems hardly worth while to defer publication longer.

southernmost of the three dialects of the once great *Mé-wuk* family—a family comprising a group of closely related tribes occupying the western foothills and lower slopes of the Sierra Nevada from Cosumnes River south to Fresno Creek.

ORIGIN OF THE NAME YOSEMITE

In this connection it is interesting to recall how the name Yosemite originated. In the early spring of 1851 the valley was invaded by an Indian-chasing expedition. The word Yosemite, said to be the name of the native Indian tribe, was proposed by Dr. L. H. Bunnell, a member of the expedition, and accepted by the others while still in the valley.* During the early fifties there was some controversy between Bunnell and Hutchings as to whether the proper form was *Yo-sem'-i-te* or *Yo-ham'-i-te* (or *Yo-hem'-i-te*)l. Hutchings was right, *Yo-ham'-i-te* being the name of the band inhabiting a large and important village on the south bank of Merced River at the place now occupied by Sentinel Hotel and its cottages. These Indians hunted the grizzly bear, whose name—*Oo-hoó-ma-te* or *O-ham'-i-te*—gave origin to their own. The tribe next north of the valley called the grizzly *Oo-soó-ma-te,* which doubtless accounts for the euphonious form given by Bunnell and now universally accepted.

PECULIAR CLASSIFICATION OF THE VILLAGES

The villages and camps were sharply divided into two categories—those *north* of Merced River and those *south* of it. This division has a far deeper and more ancient significance than that indicated by the mere position of the villages with respect to the river, for it goes back to the underlying totemic beliefs that form an important part of the religion of this primitive people.

If one of the survivors is questioned as to the location of the villages, he in replying constantly makes use of the terms *inside* and *outside* as denoting one or the other side of the valley; and if the inquiry is pressed a little farther it soon develops that there is a *grizzly-bear side* and a *coyote side,* a *land side (Too-noó-kah),* and a *water side (Kik-koó-ah).* This perplexing state of affairs leads to the interesting discovery that

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after all there are only two sides, but that each of them has four names: that the north side, inside, grizzly-bear side, and land side are one and the same—namely, the side *north* of Merced River; while the south side, outside, coyote side, and water side are only so many different names for the side *south* of Merced River.

The names most commonly used by the Indians themselves for the two sides are *Oo-hoó-mă-tāt ko-tó-wahk* (or *Oo-hoó-mă-te ha-wā'-ah),* the grizzly-bear side, and *Ah-hā'-leet ko-tó-wahk* (or *Ah-hā'-le ha-wā'-ah),* the coyote side—from *Oo-hoó-ma-te,* the bear, and *Ah-hā'-le,* the coyote, respectively.

It is not difficult to see how *Oo-hoó-ma-te,* the bear, an important personage among the early animal-people, might be chosen to represent the land animals; but why *Ah-há-le,* the coyote, should stand for the water-people is not so obvious. For the explanation one must look far back into the mythology of these Indians, in which it appears that before there were any real people in the world *Ah-há-le,* the coyote-man, one of the early divinities of the animal-people, came over the ocean from beyond the sea—for which reason he is ranked with the water-people.

Returning to our more immediate subject, the village and camp sites of Yosemite Valley, it is now easier to understand the grouping employed by the Indians. Indians are naturally methodical, and it is their custom to classify objects and places, and in speaking of them to begin at a fixed point and proceed in orderly sequence. Thus, in seeking the names of animals and plants and of geographic locations, I have several times provoked the undisguised disgust of my informant by not putting my questions in what he or she deemed the proper sequence.

In enumerating the village and camp sites of Yosemite Valley the Indians begin at the upper (or east) end of the north side—the grizzly-bear side—and proceed westerly to *Til-til'-ken-ny* at the lower end of the valley, and then cross the Merced to the south side—the coyote side—and return easterly to the upper end.

Following this sequence, the names and locations of the villages and camps are as follows:

ON THE NORTH (OR GRIZZLY-BEAR) SIDE—OO-HOÓ-MA-TAT KO-TÓ-WAHK

1. *Hoo-ké-hahtch'-ke.*—Situated at the extreme upper end of the valley between Merced River and Tenaya Creek, and just below the mouth of Tenaya Cañon. A summer village inhabited up to about twenty years ago.

2. *Hol'-low'*, or *Lah'-koó-hah.*—Indian cave, immediately under Washington Column at the mouth of Tenaya Cañon; a low, broad, and deep recess under a huge rock. Said to have been occupied as a winter shelter, and also when attacked by the Mono Lake Piutes. The overhanging rock is black from the smoke of ages, and far back in the cave large quantities of acorn-shells have been found. The word *Lah-koó-hah*, often applied to Indian Cave, is a call meaning "come out."

3. *Wis'-kah-lah.*—A large summer camp on a northward bend of Merced River, a little west of Royal Arches. Western part of site now occupied by a small settlement known as Kinneyville.

4. *Yo-watch-ke* (sometimes nicknamed *Mah-chá-to*, meaning "edge" or "border," because of its position on the border of the valley).—Large village at mouth of Indian Cañon; still occupied. The slightly sloping gravel and sand "fan" on which this village is situated is the warmest place in Yosemite Valley, having a southwesterly exposure and receiving a maximum of midday and afternoon sunshine. Several species of shrubs belonging to the Upper Sonoran zone—the one next below the Transition zone, in which Yosemite Valley lies—thrive on this hot sandy plain among and outside of the scattered ponderosa pines and black oaks. These are *Ceanothus divaricatus, Rhus trilobata, Lupinus ornatus, Eriodictyon glutinosum, Pentstemon breviflorus.*

5. *Ah-wah'-ne.*—Village on Black Oak Flat, extending from site of Galen Clark's grave easterly nearly to *Yó-watch-ke.* As in the case of most of the villages, the village name was applied also to a definite tract of land belonging to it. This area, in the case of *Ah-wah'-ne*, was a piece of level ground of considerable size, beginning on the west along a north and south line passing through Sentinel Hotel and reaching easterly nearly to the mouth of Indian Cañon. The cemetery was on this tract, as was also the barn formerly belonging to J. B. Cooke. This being the largest tract of open level ground in the valley, the name *Ah-wah'-ne* came to be applied by outside Indians to the whole valley.

6. *Koom-í-ne*, or *Kom-i-ne.*—The largest and most important village in the valley, situated on the north side of the delta of Yosemite Creek just below Yosemite Fall *(Ah-wah'-ning chú-luk-ah-hu*, slurred to *Chó-luk)*, and extending southwesterly at the base of the talus-slope under the towering cliffs for about three-quarters of a mile, reaching almost or quite to Three Brothers *(Haw'-hawk)*. Old Chief Tenaya had a large earth-covered ceremonial-house *(hang-e)* by a big oak tree in this village. The Government soldiers stationed in the valley took possession

of the site and established their camp there in 1907, forcing the Indians out. (Occupied by Indians during all my earlier visits.)

7. *Wah-hó-gah.*—Small village about half a mile west-southwest of *Koom-í-ne*, on or near edge of meadow.

8. *Soo-sem'-moo-lah.*—Village at northwest end of old Folsom bridge (now the ford), less than half a mile south of Rocky Point.

9. *Hah-kí-ah.*—Large village only a short distance (less than one-eighth mile) below *Soo-sem'-moo-lah*, and likewise south of Three Brothers *(Haw'-hawk)*. A roundhouse, or *hang-e*, was located here, not far from old Folsom bridge. The three villages, *Wah-hó-gah, Soo-sem'-oo-lah*, and *Hah-ki-ah*, were inhabited up to about twenty years ago.

10. *Kom'-pom-pá-sah*, or *Pom'-pom-pá-sah.*—Small village only a little below *Hah-ki-ah*, and also south of Three Brothers, or under the talus slope of the cañon immediately west of Three Brothers.

11. *Aw'-o-koi-e.*—Small village below and slightly east of the tall pine growing in a notch on the broad south face of El Capitan. The native Indian name of the gigantic rock cliff which we call El Capitan is *To-tó-kon oo-lah*, from *To-tó-kon*, the Sandhill Crane, a chief of the First People.

12. *He-lé-jah* (the mountain lion).—Small village under El Capitan a little west of *Aw'-o-koi-e.*

13. *Ha-eng'-ah.*—Small village under El Capitan, and only a little west of *He-lé-jah.*

14. *Yu-á-chah.*—Still another village under El Capitan, and only a short distance west of *Ha-eng'-ah.*

15. *Hep-hep'-oo-ma.*—Village where present Big Oak Flat road forks to leave the main road, south of the steep cañon which forms the west wall of El Capitan, and near west end of the big El Capitan Meadows *(To-tó-kon oó-lah' i-e-hu)*. The five villages, *Aw'-o-koi-e, He-lé-jah, Ha-eng'-ah, Yu-á-chah*, and *Hep-hep'-oo-ma*, were summer villages occupied from April to late October or early November.

16. *Ti-e-té-mah.*—Village only a short distance below *Hep-hep'-oo-ma*, and close to El Capitan bridge.

17. *Ho-kó-nah.*—Small village a little below *Ti-e-té-mah*, and near site of old (shack) house.

18. *Wé-tum-taw.*—Village by a small meadow a short distance below *Ho-kó-nah*, and east of Black Spring.

19. *Poot-poo-toon*, or *Put-put-toon.*—Village in rocky place on north side of present road at Black Spring, from which it takes its name.

20. *Ah-wah'-mah.*—Lowermost (westernmost) village in Yosemite Valley, a short distance below Black Spring and above *Til-til'-ken-ny*, where the mail-carrier's cabin is located.

VILLAGES ON THE SOUTH OR COYOTE SIDE—AH-HÁ-LEET KO-TÓ-WAHK

21. *Sap-pah'-sam-mah.*—Lowermost (most westerly) village or camp on south side of the valley, about half a mile east of Pohono Meadows.

22. *Lem-mé-hitch'-ke.*—Small village or camp on east side of Pohono (or Bridal Veil) Creek, just below a very large rock.

23. *Hop'-tó-ne.*—Small village or camp at base of westernmost of the lofty cliffs known as Cathedral Rocks, and close to south end of El Capitan bridge across Merced River.

Seen by Bunnell in 1851.

24. *Wé-sum-meh'.*—Small village or camp at base of Cathedral Spires near the river, with a small meadow below; not far above *Hop'-tó-ne.*

25. *Kis'-se,* or *Kis'-se-uh.*—Large village near the river, nearly opposite *Hah-ki-ah. Kis'-se* was the westernmost of the large villages on the south side. From it easterly they occurred at frequent intervals.

26. *Chá-chá-kal-lah.*—Large village just below old Folsom bridge (ford). Formerly a sweat-house *(chap-poó)* here.

27. *Ham'-moo-ah.*—Village on Ford road, nearly opposite Three Brothers *(Wah-hah'-kah).*

28. *Loi-ah.*—Large village in open pine forest below Sentinel Rock (on ground now occupied by Camp Ahwahnee) and reaching down toward river. Occupied during my earlier visits to the valley. Sah'-kaya Powers ?

29. *Hoó-koo-mé-ko-tah.*—Village a little above Galen Clark's house; looked out easterly over big meadow. Occupied during my earlier visits. *(Hoo-koo-me* is the great horned owl.)

30. *Haw-kaw-koó-e-tah (Ho-kok'-kwe-lah, Haw-kaw'-koi*).*—Large and important village on Merced River, where Sentinel Hotel and cottages now stand. Home of the band called *Yo-ham'-i-te* (or *Yo-hem'-i-te),* for whom the valley was named. The old woman Callipena was a *Yo-ham'-i-te.* =Hok-ok'-wi-dok of Powers.

31. *Ho-low.*—Village on or near Merced River where the schoolhouse used to stand.

32. *Wah'-tahk'-itch-ke.*—Village on edge of meadow on south bend of Merced River near forks of road west of Le Conte Memorial. The wild pea *(wah-tah'-kah)* grows here.

33. *Too-yú-yú-yu.*—Large village on south bend of Merced River due north of Le Conte Memorial and close to the bridge between Le Conte Memorial (or Camp Curry) and Kinneyville.

34. *Too-lah'-kah'-mah.*—Village or camp on open ground now occupied by orchard on east side of meadow north of Camp Curry.

* Named from *How-kaw'-met-te,* or *How-wah-met-te,* a rocky place.

35. *Um'-ma-taw.*—Large village on present wagon-road between Camp Curry and Happy Isles; was some distance from the river; water was fetched from a spring.

36. *Ap'-poq-meh.*—Camp on Merced River below Vernal Fall.

37.—*Kah-win'-na-bah'.*—Large summer camp in Little Yosemite, whose name it bears.

VILLAGES IN MERCED CAÑON BELOW YOSEMITE VALLEY

There were no villages in the narrow Merced Cañon between the lower end of Yosemite Valley and the Cascades, where there were a few houses called *Yi-yan'.* This name also covered the ground from Cascade Creek to the junction of the Coulterville road.

The next village on the north side was at the terminus of the new railroad at El Portal (a distance of eight or nine miles), where the villages began and continued down-stream. Most of these were permanent, but they were far larger in winter than in summer, receiving material additions from Yosemite when cold weather set in.

Sit'-ke-noó-al-lah.—Place and few houses on the south side of Merced River a little above (east of) El Portal; now Indian Wilson's place.

Kep-pek'-oo-lah.—Place and small settlement on the south side of Merced River just above El Portal; now occupied by a white man. Named from the abundance of *kep-pek',* the brake fern *(Pteris aquilina),* the rootstocks of which the Indians use for the black design in their baskets.

Kah-wah'-koo-lah.—Place and small settlement on the south side of Merced River half a mile below *Sit'-ke-noó-al-lah* and nearly opposite El Portal stable.

Sal-lah'-to.—Large village on flat now occupied by the railroad terminus at El Portal. The place at the mouth of Crane Creek at El Portal is called *Sas'-oo-lah;* formerly a few houses where the hotel stable now is.

Po-ko-nó.—Village on the north side of the Merced a quarter of a mile west of El Portal. The flat gravel and pebble bench extending along the north side of the Merced for an eighth of a mile just below El Portal was known by the same name.

Choó-pi-tah, or *Choó-pi-do.*—Large village on the north side of Merced Cañon one or one and a half miles below El Portal, at the place called Rancheria Flat (immediately west of the present Hite Mine and northeast of the bend of the river).

To-yo'ng-am'.—Small village on top of a small pointed hill on the north side of the Merced at the bend of the river just below Hite Mine (really surrounded by *Choó-pi-tah,* being situated in the middle of the flat; may have been only a roundhouse).

Soó-wut-oo-lah'.—Large and important village on large oak-forested flat on the north side of the Merced, now Switch Flat (railroad switch), just west of Hogback Ridge, which separates it from *Choó-pi-tah.* Used to be a roundhouse *(hang-e)* here.

Oi-kó-bah.—Very small old village at mouth of Moss Cañon, north side of the Merced; not room for many houses.

Kil'-mit-ten.—Big village on flat on the north side of the Merced just above the Government bridge.

Moó-lah-buk'-sa-bah'.—Village on the north side of the Merced just below and close to the Government bridge.

Haw'-too-too.—Village on the north side of the Merced. Old cabin there now, opposite the present Indian ranch where Big Nancy and others live.

Muh-chó-kah-nó.—Old village on the south side of the Merced, at present occupied by Big Nancy, Callipena, and Lucy Ann.

Wah'ng'-oo-hah.—Village on small flat on the north side of Merced Cañon, a little above the mill at Ferguson Mine.

Soo-noó-koo-loon'.—Village on the north side of Merced Cañon, at present Ferguson Station, six miles below El Portal.

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The following document is a duplicate of the preceding document. It may contain annotations and corrections not found on the original.

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4. *Yó-watch-ke* (sometimes nicknamed *Mah-chá-to,* meaning "edge" or "border," because of its position on the border of the valley).—Large village at mouth of Indian Cañon; still occupied. The slightly sloping gravel and sand "fan" on which this village is situated is the warmest place in Yosemite Valley, having a southwesterly exposure and receiving a maximum of midday and afternoon sunshine. Several species of shrubs belonging to the Upper Sonoran zone—the one next below the Transition zone, in which Yosemite Valley lies—thrive on this hot sandy plain among and outside of the scattered ponderosa pines and black oaks. These are *Ceanothus divaricatus, Rhus trilobata, Lupinus ornatus, Eriodictyon glutinosum, Pentstemon breviflorus.*

5. *Ah-wah'-ne.*—Village on Black Oak Flat, extending from site of Galen Clark's grave easterly nearly to *Yó-watch-ke.* As in the case of most of the villages, the village name was applied also to a definite tract of land belonging to it. This area, in the case of *Ah-wah'-ne,* was a piece of level ground of considerable size, beginning on the west along a north and south line passing through Sentinel Hotel and reaching easterly nearly to the mouth of Indian Cañon. The cemetery was on this tract, as was also the barn formerly belonging to J. B. Cooke. This being the largest tract of open level ground in the valley, the name *Ah-wah'-ne* came to be applied by outside Indians to the whole valley.

6. *Koom-i-ne,* or *Kom-i-ne.*—The largest and most important village in the valley, situated on the north side of the delta of Yosemite Creek just below Yosemite Fall *(Ah-wah'-ning chú-luk-ah-hu,* slurred to *Chó-luk),* and extending southwesterly at the base of the talus-slope under the towering cliffs for about three-quarters of a mile, reaching almost or quite to Three Brothers *(Haw'-hawk).* Old Chief Tenaya had a large earth-covered ceremonial-house *(hang-e)* by a big oak tree in this village. The Government soldiers stationed in the valley took possession

of the site and established their camp there in 1907, forcing the Indians out. (Occupied by Indians during all my earlier visits.)

7. *Wah-hó-gah.*—Small village about half a mile west-southwest of *Koom-i-ne,* on or near edge of meadow.

8. *Soo-sem'-moo-lah.*—Village at northwest end of old Folsom bridge (now the ford), less than half a mile south of Rocky Point.

9. *Hah-kí-ah.*—Large village only a short distance (less than one-eighth mile) below *Soo-sem'-moo-lah,* and likewise south of Three Brothers *(Haw'-hawk).* A roundhouse, or *hang-e,* was located here, not far from old Folsom bridge. The three villages, *Wah-hó-gah, Soo-sem'-oo-lah,* and *Hah-kí-ah,* were inhabited up to about twenty years ago.

10. *Kom'-pom-pá-sah,* or *Pom'-pom-pá-sah.*—Small village only a little below *Hah-kí-ah,* and also south of Three Brothers, or under the talus slope of the cañon immediately west of Three Brothers.

11. *Aw'-o-koi-e.*—Small village below and slightly east of the tall pine growing in a notch on the broad south face of El Capitan. The native Indian name of the gigantic rock cliff which we call El Capitan is *To-tó-kon oo-lah,* from *To-tó-kon,* the Sandhill Crane, a chief of the First People.

12. *He-lé-jah* (the mountain lion).—Small village under El Capitan a little west of *Aw'-o-koi-e.*

13. *Ha-eng'-ah.*—Small village under El Capitan, and only a little west of *He-lé-jah.*

14. *Yu-á-chah.*—Still another village under El Capitan, and only a short distance west of *Ha-eng'-ah.*

15. *Hep-hep'-oo-ma.*—Village where present Big Oak Flat road forks to leave the main road, south of the steep cañon which forms the west wall of El Capitan, and near west end of the big El Capitan Meadows *(To-tó-kon oó-lah' i-e-hu).* The five villages, *Aw'-o-koi-e, He-lé-jah, Ha-eng'-ah, Yu-á-chah,* and *Hep-hep'-oo-ma,* were summer villages occupied from April to late October or early November.

16. *Ti-e-té-mah.*—Village only a short distance below *Hep-hep'-oo-ma,* and close to El Capitan bridge.

17. *Ho-kó-nah.*—Small village a little below *Ti-e-té-mah,* and near site of old (shack) house.

18. *Wé-tum-taw.*—Village by a small meadow a short distance below *Ho-kó-nah,* and east of Black Spring.

19. *Poot-poo-toon,* or *Put-put-toon.*—Village in rocky place on north side of present road at Black Spring, from which it takes its name.

20. *Ah-wah'-mah.*—Lowermost (westernmost) village in Yosemite Valley, a short distance below Black Spring and above *Til-til'-ken-ny,* where the mail-carrier's cabin is located.

VILLAGES ON THE SOUTH OR COYOTE SIDE—AH-HÁ-LEET KO-TÓ-WAHK

21. *Sap-pah'-sam-mah.*—Lowermost (most westerly) village or camp on south side of the valley, about half a mile east of Pohono Meadows.

22. *Lem-mé-hitch'-ke.*—Small village or camp on east side of Pohono (or Bridal Veil) Creek, just below a very large rock.

23. *Hop'-tó-ne.*—Small village or camp at base of westernmost of the lofty cliffs known as Cathedral Rocks, and close to south end of El Capitan bridge across Merced River.

24. *Wé-sum-meh'.*—Small village or camp at base of Cathedral Spires near the river, with a small meadow below; not far above *Hop'-tó-ne.*

25. *Kis'-se,* or *Kis'-se-uh.*—Large village near the river, nearly opposite *Hah-ki-ah. Kis'-se* was the westernmost of the large villages on the south side. From it easterly they occurred at frequent intervals.

26. *Chá-chá-kal-lah.*—Large village just below old Folsom bridge (ford). Formerly a sweat-house *(chap-poó)* here.

27. *Ham'-moo-ah.*—Village on Ford road, nearly opposite Three Brothers *(Wah-hah'-kah).*

28. *Loi-ah.*—Large village in open pine forest below Sentinel Rock (on ground now occupied by Camp Ahwahnee) and reaching down toward river. Occupied during my earlier visits to the valley.

29. *Hoó-koo-mé-ko-tah.*—Village a little above Galen Clark's house; looked out easterly over big meadow. Occupied during my earlier visits. *(Hoo-koo-me* is the great horned owl.)

30. *Haw-kaw-koó-e-tah (Ho-kok'-kwe-lah, Haw-kaw'-koi*).*—Large and important village on Merced River, where Sentinel Hotel and cottages now stand. Home of the band called *Yo-ham'-i-te* (or *Yo-hem'-i-te),* for whom the valley was named. The old woman Callipena was a *Yo-ham'-i-te.*

31. *Ho-low.*—Village on or near Merced River where the schoolhouse used to stand.

32. *Wah'-tahk'-itch-ke.*—Village on edge of meadow on south bend of Merced River near forks of road west of Le Conte Memorial. The wild pea *(wah-tah'-kah)* grows here.

33. *Too-yú-yú-yu.*—Large village on south bend of Merced River due north of Le Conte Memorial and close to the bridge between Le Conte Memorial (or Camp Curry) and Kinneyville.

34. *Too-lah'-kah'-mah.*—Village or camp on open ground now occupied by orchard on east side of meadow north of Camp Curry.

* Named from *How-kaw'-met-te,* or *How-wah-met-te,* a rocky place.

35. *Um'-ma-taw.*—Large village on present wagon-road between Camp Curry and Happy Isles; was some distance from the river; water was fetched from a spring.

36. *Ap'-poo-meh.*—Camp on Merced River below Vernal Fall.

37.—*Kah-win'-na-bah'.*—Large summer camp in Little Yosemite, whose name it bears.

VILLAGES IN MERCED CAÑON BELOW YOSEMITE VALLEY

There were no villages in the narrow Merced Cañon between the lower end of Yosemite Valley and the Cascades, where there were a few houses called *Yi-yan'.* This name also covered the ground from Cascade Creek to the junction of the Coulterville road.

The next village on the north side was at the terminus of the new railroad at El Portal (a distance of eight or nine miles), where the villages began and continued down-stream. Most of these were permanent, but they were far larger in winter than in summer, receiving material additions from Yosemite when cold weather set in.

Sit'-ke-noó-al-lah.—Place and few houses on the south side of Merced River a little above (east of) El Portal; now Indian Wilson's place.

Kep-pek'-oo-lah.—Place and small settlement on the south side of Merced River just above El Portal; now occupied by a white man. Named from the abundance of *kep-pek',* the brake fern *(Pteris aquilina),* the rootstocks of which the Indians use for the black design in their baskets.

Kah-wah'-koo-lah.—Place and small settlement on the south side of Merced River half a mile below *Sit'-ke-noó-al-lah* and nearly opposite El Portal stable.

Sal-lah'-to.—Large village on flat now occupied by the railroad terminus at El Portal. The place at the mouth of Crane Creek at El Portal is called *Sas'-oo-lah;* formerly a few houses where the hotel stable now is.

Po-ko-nó.—Village on the north side of the Merced a quarter of a mile west of El Portal. The flat gravel and pebble bench extending along the north side of the Merced for an eighth of a mile just below El Portal was known by the same name.

Choó-pi-tah, or *Choó-pi-do.*—Large village on the north side of Merced Cañon one or one and a half miles below El Portal, at the place called Rancheria Flat (immediately west of the present Hite Mine and northeast of the bend of the river).

To-yo'ng-am'.—Small village on top of a small pointed hill on the north side of the Merced at the bend of the river just below Hite Mine (really surrounded by *Choó-pi-tah,* being situated in the middle of the flat; may have been only a roundhouse).

Soó-wut-oo-lah'.—Large and important village on large oak-forested flat on the north side of the Merced, now Switch Flat (railroad switch), just west of Hogback Ridge, which separates it from *Choó-pi-tah.* Used to be a roundhouse *(hang-e)* here.

Oí-kó-bah.—Very small old village at mouth of Moss Cañon, north side of the Merced; not room for many houses.

Kil'-mit-ten.—Big village on flat on the north side of the Merced just above the Government bridge.

Moó-lah-buk'-sa-bah'.—Village on the north side of the Merced just below and close to the Government bridge.

Haw'-too-too.—Village on the north side of the Merced. Old cabin there now, opposite the present Indian ranch where Big Nancy and others live.

Muh-chó-kah-nó.—Old village on the south side of the Merced, at present occupied by Big Nancy, Callipena, and Lucy Ann.

Wah'ng'-oo-hah.—Village on small flat on the north side of Merced Cañon, a little above the mill at Ferguson Mine.

Soo-noó-koo-loon'.—Village on the north side of Merced Cañon, at present Ferguson Station, six miles below El Portal.

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Little-Known Tribes of the Salmon, New, and Trinity Rivers in Northwestern Calif.

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Little-known Tribes of the Salmon, New, and Trinity Rivers in Northwestern California

C. HART MERRIAM

Smithsonian Institution

Reprinted from JOURNAL OF THE WASHINGTON ACADEMY OF SCIENCES, Vol. 20, No. 8, April 19, 1930

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ETHNOLOGY.—*Little-known tribes of the Salmon, New, and Trinity Rivers in northwestern California.*[1] C. HART MERRIAM, Smithsonian Institution.

Probably no part of the United States is so little known from the standpoint of its aboriginal inhabitants as a small area in the mountains of northwestern California—an area restricted to the drainage basins of the Salmon and New Rivers with adjacent parts of the main Trinity and its South Fork.

Within a radius of forty miles from Hoopa Valley there were in whole or in part the home lands of nineteen tribes of Indians, representing eight linguistic stocks. It is doubtful if in any other part of the world there are in so small an area so many tribes speaking different languages. Most of these tribes are fairly well known, but during the mining days of the fifties and early sixties several of them were practically exterminated by the onrush of gold seekers and the troops called in to help. Indeed, so complete was the destruction that in the case of four of the tribes the few survivors succeeded so well in remaining hidden from inquisitive eyes that not even the names of the tribes were ascertained by anthropologists. However, after repeated visits to the region I have been able to obtain these—in each case the correct name as spoken by its own people.

The tribal names in question are: For the tribe on New River, *Tlo-hōm-tah'-hoi;* for the tribe on the upper branches of Salmon River *Hah-to-ké-he-wuk;* for the tribe at the mouth of South Fork Trinity River, *Tsā'-nung-hwah;* for a tribe higher up on South Fork Trinity, immediately south of the Chemareko and west of the Norrelmuk, *Ni-i'-che.* Still another tribe, the Ko'-no-me'-ho of lower Salmon River, has been known by name for some time, but the fragment of vocabulary published as Ko'-no-me'-ho by Dixon in 1907 is that of another tribe.

[1] Received March 8, 1930.

The New River Indians Tlō-hōm-tah'-hoi

Reprint. April 1930. (American Anthropologist)

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THE NEW RIVER INDIANS TLÓ-HŌM-TAH'-HOI

BY

C. HART MERRIAM

Reprinted from AMERICAN ANTHROPOLOGIST, Vol. 32, No. 2,
April, 1930

Zenaida Merriam Talbot
from her father
C. Hart Merriam

THE NEW RIVER INDIANS TLÓ-HŌM-TAH'-HOI

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April, 1930

THE NEW RIVER INDIANS
TLÓ-HŌM-TAH'-HOI[1]

By C. HART MERRIAM

THAT a strange tribe of Indians once dwelt on New River, a northern tributary of Trinity river in the rugged mountains of northwestern California, has been known for more than half a century, and yet only seven words of their language have been published and neither the name of the tribe nor anything definite about them has been recorded.

Some years ago remnants of the *Chemafeko* tribe on the lower part of New River and in the Burnt Ranch region of Trinity river, told me that the Chemafeko name for their neighbors, the New River Indians, *is Chal'-tah-soom*; that the language of this tribe is wholly different from Chemafeko and that all the people belonging to it are dead.

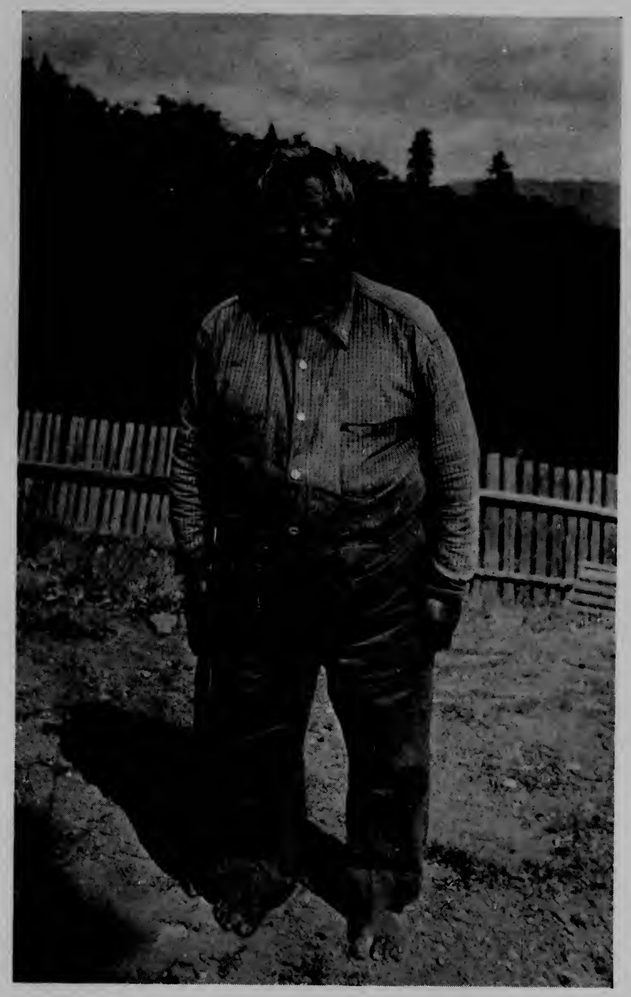
Later, however, I learned from old men of the Hoopa tribe that an Indian known as 'Saxy Kid,' whom I had already met, was born on upper New River and was a fullblood member of the New River tribe. The Hoopa call this tribe *E-tah'-chin* (Easterners) or *E-tach-nă-lin'-nuk-ka kewn-yahn-ne-ahn* (East River People), adding that the *Etah'chin* call themselves *Tlô-mah-tah'-hoi*—which proves a close imitation of the correct name, *Tlô-hōm-tah'-hoi*.

Acting on this information, I visited Saxy Kid at his home in the mountains. He told me that when he was a little boy his parents had been killed and his tribe wiped out by the gold seekers who during the fifties and sixties had invaded the mountains and canyons of his country. He had been taken to live with the Hoopa, whose language he had learned and spoke fluently; and he had lived also with the Chemafeko and spoke their language. He said he had forgotten his own language; nevertheless during this visit I succeeded in obtaining the correct name of his tribe and ten words of the language. These differ radically from corresponding words in any language known to me. Therefore, during the past season I revisited him and succeeded in obtaining thirty-five words, and in addition his names for several adjacent tribes.[2]

The name of his tribe he gave very distinctly as *Tlô-hōm-tah'-hoi*, re-

[1] All Indian words are written in phonetic English.

[2] Saxy Kid speaks English and is not averse to talking, but when interviewed soon becomes nervous and possessed of the idea that he cannot remember any more words of his language. In spite of this drawback I obtained more than double the number of words previously secured, and have no doubt that on the next visit still others may be obtained.



Saxy Kid, only survivor of the Tlo-hōm-tah'-hoi.

peating it a number of times, but when mentioning it in ordinary conversation he slurred it to *Tlo-hōm-toi* and *Tlōm-toi*.

The sad thing about it is that not all of the words he gave me are *Tló-hōm-tah'-hoi*. When asked for a word in his language, he remarked that the one that came first to his mouth was the Hoopa, after that the Chemaḱeko, and then, if he remembered it, his own, the *Tló-hóm-tah'-hoi*. He said that the Hoopa word didn't bother him [it being Athapaskan and so fundamentally different] but that the Chemaḱeko word did—and in proof of this I find twelve Chemaḱeko words among the thirty-five he gave me when asked for those of his own language. [In the accompanying fragment of vocabulary the Chemaḱeko words are indicated by the letter C placed before each].

Fragment of Tlo-hōm-tah-hoi Vocabulary as given me by Saxy Kid, of which 12 Words are unmistakably Chemareko

(Words obviously Chemareko are preceded by the letter C and followed in brackets by the word as spoken by the Chemareko. All words are here spelled phonetically according to the English sounds of the letters and syllables.)

Man	Ke'-hish(also given as Kā'-hāsh)
Woman	Kit'-te-shahp'-ho and Chip-pah'-pi- nup'-how
Baby	O-lā chit'-tah (=little one)
Head	C Hā'-muk [He'-mah]
Eye	C He'-suk [Hoo'-sut]
Heart	Ke-wah'-sho
Good	His'-sik kin'-tah
Fire	C Ah'-po [Ah'-poo]
Rock	C Kah' [Kah'-ah']
Wood	C Pă-sho'-ah [Poo-soo'-ah]
Knife	Kā'-mutch-kah'-ni
Pipe	C Ah'-nah-pah [O'-ne-pah']
Tobacco	Koo'-mah-tsā'-hwah
Basket	Pow'-wah
Burden basket	Han'-nah-me-shah'-tin
Dipper basket	Kā'-in
Acorns	Kāp'-ne
Salt	C I'-ke [Ah'-ke]
Hot weather	El-hun'-tah
It is hot	C El-lŏ [El-lah'-tah]
Big	C Chā'-wah [Chā'-woo]
Little or little one	C O-lā chit'-tah [Oo-lā'-tah]
Black	Pan'-nal-lah (also given as Pan'-no-lah)
Yes	C Hā'-mo [He'-mo]

No	Kah-to′-mah
Grizzly bear	C Se-sam′-lah [Ches-am′-lah]
Black bear	Pan′-no-lah se-sam′-lah
Elk	Kah′-pe-tin
Deer	Ah′-no
Dog	Ke-sho′-ki
Great horned owl	Ho-rah-ruk′-kum
Blue grouse	Mum′-lah-trā
Bluejay (crested)	So-ko′-chā
Flicker (Colaptes)	Chā-am-men or Che′-am-min
Grasshopper	Săt′-too
Our name for our tribe	Tlo′-hōm-tah′-hoi
Our name for Che-mar-re-ko	Che-mil′-i-ko
Our name for Hoopa tribe	Che-pah′-pe-nup-how
Our name for Cecilville tribe (on South Fork Salmon River)	Kah-hoo′-tin-e′-ruk

In addition to the twelve Chemareko words above mentioned, Saxy Kid gave me *Kow′-wŏ* for rattlesnake but at once corrected himself, saying it was Chemareko.

Comparison of the thirty-five words given me by the *Tló-hōm-tah′-hoi* informant (Saxy Kid) with corresponding words in the languages of neighboring tribes shows no resemblance whatever to either Hoopa, Karok, or Wintoon, but discloses the fact that two or three agree closely with *Kónomêho* and that, as above stated, *twelve are Chemaſeko*. This is not surprising in view of the circumstance that on the east and south the territory of the New River tribe was in actual contact with that of the Chemaſeko, that Saxy Kid spoke Chemaſeko as well as Hoopa, and that he warned me that the Chemaſeko word came to his mouth before that of his own language (which in most cases he had forgotten). That the Chemaſeko words were spoken inadvertently seems clear also from the fact that not only Saxy Kid, but also the several Chemaſeko and Hoopa informants had insisted that the languages of the two tribes were "*wholly different*." It seems fair to infer therefore that the twelve words above listed are *unmistakably Chemaſeko*.

In addition to these, it should be mentioned that the *Tló-hōm-tah′-hoi* word for good is *hiś-sik kın′-tah*, suggesting the Chemaſeko word *e-sé-tah*; and the word for Bluejay is *so-kó-chā*, strongly savoring of the Chemaſeko *chó-go-gó-chā*. In the case of the jay, however, the word comes from its voice and therefore may not be borrowed.

Omitting the jay, there remain twenty-two words to be accounted for.

It has been assumed by anthropologists that the New River Indians were Shastan. However, comparison of the twenty-two (or at least twenty-one) non-Chemaſeko words with corresponding words in my very full vocabularies of the several Shastan tribes reveals only two resemblances: In *Tló-hōm-tah′-hoi* the word for deer is *an′-no*. In the three geographically nearest Shastan tribes—*Kónomêho*, *Hah′to-kê-he-wuk*, and *Shaśte*—it is *ah′-row* (or *ah′-do*). In *Tló-hōm-tah′-hoi* the openwork packbasket is *han′-nah-me-shah′-tin*. In Kónomêho and Shaste it is *kah-noo* and *′hah-no* respectively.

One other word is troublesome. It is *kê-hish* [also given as *kā-hāsh*], the *Tló-hōm-tah′-hoi* word for man. Man in the series of Shastan tribes is *ah-wah-tê-kwa*, but—and this may be significant—the word for *tribe* in *Kónomêho*, *Hahtokêhewuk*, and even *Okwah′nootsoo*, is *hish*.

When it is remembered that on the north and northeast the New River *Tló-hōm-tah′-hoi* were in direct contact with the Kónomêho and Hahtokêhewuk, it may be assumed that these two (possibly three) words are either borrowed or indicate Shastan relationship.

After eliminating all words of Chemaſeko and Shastan flavor there still remain twenty that appear to be quite unlike those of any known tribe—in other words they seem to represent a distinct language—the *Tló-hōm-tah′-hoi*—previously unknown save for the seven words of 'New River' published by Dixon in 1905.

Examination of the fragment of Dixon's supposed "*Konomihu*" vocabulary obtained in 1903[3] published in 1905 and 1907) shows that it is *not* Kónomêho—as I wrote him several years ago.

It is exasperating to find that with a single exception the subject-words of *Tló-hōm-tah′-hoi* obtained by me are not the same as those obtained by Dixon. The exception is the word for *man*, which Saxy Kid gave as *kê-hish*, and Dixon (in his New River list) as *gê′ic*—the anthropologic way of writing the same word.[4]

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[3] Dixon in 1905 wrote: "The two women who were my informants were able, with much difficulty, in the course of several days, to recollect some 75 words and short phrases, which they remembered to have heard their father (a mixed blood of the Shasta and the local tribe) use many years before." (AM. ANTHROPOLOGIST, Vol. 7, No. 2, p. 214, April-June 1905). Two years later he published 43 words and 18 phrases, stating that they were "secured with some difficulty" from a woman whose grandfather used the language "some thirty years before." (Bull. Am. Mus. Nat. Hist., Vol. 17, pp. 495–498, July 1907).

[4] The word for Indian given as 'Konomihu' by Dixon is *kiśaṗuhiyu*—possibly a slurred hybrid of *kis* and *ah-wah-te-kwah* (the latter part being the *Shastan* word for man).

The seven New River words published by Dixon in 1905 (without information as to source) are: Man *ge′ic*; head *kin nux*; eye *ki′oi*; teeth *ki′tsau*; water *ga′ats*; salmon *kit tun*; wood *ga′aŭ*.

Of Dixon's subject-words, ten were not obtained by me.[5] Of the thirty-three remaining, five may be regarded as more or less akin to Kónomého,[6] leaving twenty-eight to which I see no resemblance whatever. Dixon's phrases or short sentences are not the same as those in my vocabularies, so I have nothing to compare them with.

Dixon's 'Konomihu' seems to be New River Tlo-hōm-tah-hoi

Comparison of Dixon's supposed Konomeho with my excellent and doubly checked *Kónomého* vocabularies proves that it has little in common with that language; nor does it fit into any of the languages of which I then had vocabularies—and I had them of all the known tribes of northwestern California except two—the New River tribe and the tribe formerly living on the upper branches of Salmon River, both of which were said to have been long extinct. It seemed obvious therefore that it must be one of these. And since the New River tribe lived on the far (south) side of the high Salmon Mountains I then assumed that the language in question was more likely to be that of the more accessible tribe—the one on the upper branches of Salmon River. But on finally obtaining a vocabulary of this tribe, the name of which proves to be *Hah-to-ké-he-wuk*, comparison shows that I had been mistaken.

The conclusion seems inevitable, namely: that Dixon's Konomihu and the real Kónomého are very distinct languages. And since my vocabularies were obtained from different members of the Kónomého tribe, of both sexes, and in different years, and are identical in almost every particular, they must be accepted as true Kónomého. His words therefore must belong to the language of some other tribe. And since the New River tribe is the only remaining unknown tribe in the region, it would seem to follow that these words must belong to it.

Hence in tabulating the seven words given by Dixon as New River in 1905 I am taking the liberty to add those he published two years later as

[5] Namely, wild Indian, rock pinnacle, saddle of mountain, a ford, stingy, ugly, eat, newt, wild onion, and another kind of wild onion.

[6] These are:

	given by Dixon as Kónomého	Kónomého obtained by me
White fir [*Abies*]	sámaka	E-sah-kwi-ah-'he-ho
Incense cedar [*Libocedrus*]	kináxo, qoā'	Iń-nă^{ch}-hah'-ho
Hazel [*Corylus*]	xaśkipāma	Hah'-soo-kó-ho
Lake	tl!ńapzau	Ip-hah'-nah
Obsidian	kl!étspai	Ep'-ho'hah'-kwí

"Konomihu,"[7] along with the twenty-three New River words obtained by me (including the bluejay and the Shastan-like words for deer and pack-basket).

Fragment of Assumed Tlo-hōm-tah-hoi Vocabulary

Words given by Dixon as New River are preceded by the letter N. All others, including those in brackets, are his 'Konomihu,' believed by me to be Tlo-hom-tah'-hoi.

English word	As obtained by me		As written by Dixon	Transliterated into phonetic English
Man	Ke'-hish; Kā-hāsh	N	ge'ic [kīs'apūhiyū][8]	ga'esh
Woman	Kit-te-shahp-ho and Chip-pah'-pī-nup'-how			
Baby	O-lā chit'-tah (=little one)			
Indian			kis'apuhī'yu[8]	kes'ah pŭ hē'yoo
Head		N	kīn'nux [kī'na]	kēn'nuh^{ch} [kē'nah]
Heart	Ke-wah'-sho			
Eye		N	ki''oi [same in both]	ke'oi
Teeth		N	ki''tsau	ke''tsau
Back			kī'kīwatitxop	kē'kē wah tet'hop
Hand			ki'poman	ke'po mahn
Legs			kahā'masā-kanā'tsxsu	kah hā'mah sā kah nāts''hsoo
Hair			tlā'wai	tlā'wi
Good	His'-sik kin'-tah			
Stingy			kŭxiwī'wi	kŭ'he wē'we
House			in'nnokwayig	en'nok wah yeg
Wood		N	ga'au'	gah'au'
Knife	Kā-mutch-kah'-ni			
Tobacco	Koo'-mah-tsā-wah			
Acorns	Kāp'-ne			
Water		N	ga'ats' [kum'ma]	gah'ahts' [kum'mah]
Lake			tlin'apxau	tlen'ahp'hau
Creek			kinapxig	ken ahp'heg
Mountain			kip	kep

[7] Only five were in both his lists. These are: head, *kiń nux* in his New River; *kī na* in his 'Konomihu;' eye, *kī' oi* in both; man, *gé ic* in New River; *kis' apūhiyū* in Konomihu; water, *ga'atś* in New River, *kum' ma* in 'Konomihu'; salmon, *kit' tun* in New River, *yā'nni* in 'Konomihu.'

[8] Given as '*man*' in his first 'Konomihu' list [1905]; as '*Indian*' in his second list [1907].

English word	As obtained by me	As written by Dixon	Transliterated into phonetic English
A flat		pā′wi	pā′we
A ford		hau′na	hau′nah
A trail		k!enōm′	k!an ōm′
Rock (stone)		quā′sunip	kwā′sun nep
Obsidian		k!e′tspai	k!at′spī
Sand		kit′!uts	ket′!uts
Night		qummā′t′t!au	kwum māt′t!au
Hot weather	El-hun′-tah		
High		pāk′wai	pāk′wī
Straight		is′abunnatut-sukum	es′ah bun nah tūt-sū′kum
Ugly, bad-looking		atanè′wig kip′-xawi	ah tah nā′ weg kep′′hah we
Black	Pan′-nal-lah		
No	Kah-to-mah		
Grizzly bear		kāmkā′tsinèau	kām kāt′sen ā au
Black bear	Pan-no-lah se-sam-lah		
Coyote		qōmū′tsau	kwō moot′sau
Dog	Ke-sho-ki		
Fox		ki′putska	kē′put skah
Elk	Kah-pe-tin		
Deer	Ah-no		
Ground squirrel		kī′pnikawats	kēp′nek ah wahts
Bat		kitcūm′uni	kech um′oo ne
Great horned owl	Ho-rah-ruk-kum		
Blue grouse	Mum-lah-trā		
Bluejay (crested)	So-ko-chā′		
Flicker (Colaptes)	Chā -am-men or Che-am-min		
Frog		k!uts′watin	k!uts′wah ten
Newt		tapā′kan	tah pā′kahn
Salmon		N kit′tun [yā′nni]	ket′tun [yān′ne]
Trout		sa′hawai	sah′hah wī
Grasshopper	Săt′too		
Basket	Pow′-wah		
Burden basket	Han′-nah-me-shah′-tin		
Dipper basket	Kā′-in		
White fir		sa′maka	sah′mah kah
Cedar		kin′axo, qoā′	ken′ah′ho, kwoā′

Spruce	qohī′ma	kwo hē′mah
Hazel	xas′kipāma	′has′ke pā mah
Brush, bushes	ki′tsa	ket′sah
Eat	tammā′hawe	tammā′hah wĕ
Where do you come from?	tcā′ma hāyi	chā′mah hā ye
Who is that?	kīpa′ha′po	kē pah′hah po
I'm afraid of him	kip′isinikwai	kep′es en e kwi
Come here!	ma′tikina	mah′te ke nah
Go away!	kī′ts!iyatsau	kēts′!e yah tsau
Go away! I'm just going to hit you	yīs′anamnās yās′amati tcapātitakya	yēs′ah nahm nās yās′ ahm ah te chah pā tet ak yah
Get down!	k!ihī′tsin-nihauwĕ	k!eh ēt′sen ne hau wĕ

Geographic Location

The territory of the *Tlô-hōm-tah′-hoi* was the drainage basin of New River extending southward from the lofty Salmon Mountains on the divide between the waters of New River and those tributary to the Salmon (now the boundary between Siskiyou and Trinity Counties). The western boundary was Trinity Summit Divide—the high mountain ridge separating the waters of Redcap, Horse-Linto, Cedar, and Hawkins creeks on the west, from those of Virgin Creek and other tributaries of New River on the east, thus forming the boundary between the *Tlô-hōm-tah′-hoi* on the east, and the Karok and Hoopa on the west. The eastern boundary was the lofty pinnacled crest known as Green Mountain and Limestone Ridge, separating the waters of French Creek from those of North Fork Trinity.

The southern boundary is in doubt, having been differently located by the different informants. Saxy Kid says he does not know, and the Chemaŕeko informants do not agree—one placing it at Deep Creek, another at the main Trinity River. The fact that the dark imposing mass of Ironside Mountain—the sacred shrine of the Chemaŕeko—rises abruptly for 4500 feet between the profound canyons of these rivers would seem to prove that it lies in Chemaŕeko territory, making Deep Creek the southern boundary of the New River tribe.

However this may be, it is doubtful if any other tribe in North America was protected in all directions by such formidable barriers. And it is doubtful also if any other tribe speaking a distinct language was confined to such a small area.

The *Tlô-hōm-tah′-hoi* were a mountain people, surrounded save on the south by lofty peaks and sharp ridges. There are no open valleys in

their territory, and no flat lands of any extent, the entire country being mountainous and, except on the summits, continuously forested, while the watercourses are swift-flowing streams far down in the bottoms of deep gorges. New River itself for the greater part of its course, even to its junction with the Trinity, is hidden in a narrow defile along whose precipitous cliffs the tortuous trail mounts in places to a height of 2,000 feet above the foaming waters.

There are other tribes whose hunting-grounds lie high in the mountains, but no other dwelt the year round in a domain consisting wholly of such lofty rugged ridges rent by such deep and precipitous canyons. It is obvious that a habitat so restricted could support only a scant population and must have resulted from persecution by more powerful tribes—and a glance at the map shows that the *Tló-hōm-tah'-hoi* were sandwiched between the aggressive *Hoopa* on the west and the *Che-maf-re-ko* on the east. The distinctness of the *Tló-hōm-tah'-hoi* language would seem to imply a larger territory and greater independence at some period in the past.

They were a nation of hunters. Game animals were common—elk, deer, black and grizzly bears, raccoons, grouse, and quail—and excepting the elk and grizzly are still plentiful; but the Indians who formerly hunted them are practically extinct.

Villages

(Names here given are in the Hoopa language. The *Tló-hōm-tah'-hoi* names are unknown.)

'Kek-kah'-nā-tung . . . . Former village on lower part of New River, at Martha Ziegler's place. Probably a Chemareko rancheria.

Ki-oo^{ch}-wet-tung . . . . Former village on New River at Sally Noble's place, about a quarter of a mile below the mouth of Panther Creek.

Klo-neś-tung . . . . Former village on New River at present site of Quinby.

Me-yemma . . . . George Gibbs, in his precious *Journal of the Expedition of Colonel Redick M'Kee through North-western California in 1851*, mentions a village called *Mê-yemma* (then recently burnt). It was on Trinity River just below the mouth of "New" or "Arkansas river."[9] If the New River tribe reached south to Trinity River, *Mê-yemma* must have been one of their villages; but if—as vastly more probable—the strip on the north side of this part of the Trinity was Chemareko territory, *Mê-yemma* was of course a Chemareko village.

Tsa-nah'-ning-ah'-tung . . . . Former village on the bar or flat at New River Forks, at junction of East Fork with main New River. Must have been very near *Klo-neś-tung*.

[9] Gibbs in Schoolcraft's *Indian Tribes*, Vol. 3, p. 139, 1853. The term "Arkansas" early applied to a miner's dam and diggings came from the operations of a party from Arkansas.

Adjoining Tribes

The *Tló-hōm-tah'-hoi* were in contact with five—possibly six—different tribes, four of which speak widely different languages. These are: The Athapaskan *Hoopa* on the west; the *Ka'rok* of Redcap Creek on the northwest; the Shastan *Kó-no-mê-ho* of lower Salmon River on the north; the *Hah-to-kê-he-wuk'* of the Upper Forks of Salmon on the northeast; the *Chemafeko* on the east and south; and possibly also the Athapaskan *Tsă'-nung-whă* for a short distance on the southwest.

Culture

Saxy Kid was emphatic in explaining that owing to his youth when taken by the Hoopa, he remembers very little about his own tribe. He says his people had no ceremonial or dance houses; that their dwellings were of bark with the smoke hole left as an opening between two sticks on top; that they raised tobacco by planting the seeds under burnt logs;[10] that their pipes were straight.

They buried their dead,and he remarked "it is bad to burn dead persons". Salt was not found in their country but "was brought from the far north by geese on their way south in the fall."

Names that have been used for the Tlo-hōm-tah-hoi

Amutakhwe . . . . Given by Kroeber as Hoopa name for New River Indians.—Kroeber information (1903), Hdbk. Pt. 2, 65, 1910, and later written *Amutahwe*, Kroeber, Hdbk. Inds. Calif., 283, 1925. [Apparently slurred pronunciation of *Tló-mah-tah'-hoi'* the Hoopa for *Tlo-nōm-tah'-hoi*.]

Chal'-tah-soom (also pronounced *Sal'-daś-sōm*) . . . . Chemareko name for New River; used by them also for the tribe. Given me by two members of Chemareko tribe—Mrs. Sally Noble and Mrs. Montgomery.

Written by Dixon "*tcolīdasum* [*djalintasun*, *djalitasom*]".—The Chimariko Indians and Language, p, 379, 1910. Written by Kroeber *Djalitason* (Hdbk. Am. Inds. Pt. 2, p. 65, 1910); *Djalitasum* (Hdbk. Inds Calif. 110, 283, 1925). Also written *Jelitason*.

Chimalaquays . . . . Powers, The Northern California Indians.—Overland Monthly, Vol. 9, p. 156, 1872.

Chimalaque and *Chi-mal'-a-kwe* . . . . Powers.—Tribes of Calif., 72, 91-93. 1877.

Chimalakwe . . . . Goddard (after Powers).—Life & Culture of the Hupa, p. 8, 1903.

[10] This also was the practice of some of the Klamath and Pit River tribes.

Djalitason . . . . Djalitasum, Djalitasun, djalitasom, djalintasun. . . . See *Chal'-tah-soom.*

E-tah'-chin . . . . Usual Hoopa name for New River Tribe (meaning 'Easterners').

E'-tahk-nă-lin'-nuk-kah kewn-yahn'-ne-ahn . . . . Another descriptive Hoopa name, meaning 'East River people.'

Jalitason . . . . See Chal'-tah-soom.

Klo'-mĕ-tah'-hwa and *Tlo'-mah-tah'-hoi* . . . . Hoopa pronunciations for *Tlo-hōm-tah'-hoi.*

Mah'-soo-a'rrah . . . . Name applied by *Karok* to both *Konomeho* and *Tlo'-hōm-tah'-hoi.*—Written *Mashu-arara* by Kroeber.—Hdbk. Inds. Calif., 283, 1925.

New River Indians . . . . Name commonly applied to *Tlo'-hōm-tah'-hoi* of New River, Trinity Co. and sometimes erroneously stretched to include the *Che-ma'-re-ko.* Twenty years ago Dixon wrote of the New River Indains: "They have no name for themselves."—Hdbk. Am. Inds., pt. 2, 65, 1910.

Note:—Not to be confused with *Yuman* tribe of same name on Colorado Desert (south of Salton Sea and about 60 miles west of Colorado River) mentioned by Col. Rogers Jones in Rept. Commr. Indian Affrs. for 1869, 216, 1870; also referred to by Bancroft in Native Races, V. 1:458, 1874.

New River Shasta . . . . Dixon, Bull. Am. Museum Nat. Hist., 17: 385, July 1907; Kroeber, Hdbk. Inds. Calif., 109, map p. 110, 281, 282. 1925.

Tlo'-hōm-tah'-hoi (slurred *Tlō'hōm'-toi* and *Tlōm'-toi*) . . . . Proper name of New River tribe as spoken by themselves (given me repeatedly by old man Saxy Kid, full blood member of tribe. Pronounced *Tlo-mah-tah'-hoi* by the Hoopa; and written *Tl'omitta-hoi'* by Kroeber who erroneously supposed it to be the Hoopa name for the *Chemareko.*—Handbk. Inds. Calif., 110, 130, 1925.

Historical Fragments

The New River tribe, though surprisingly distinct from all its neighbors—or for that matter from all other known tribes—seems almost to have escaped the inquiring eye of anthropologists.

The earliest references I have seen are the United States Army records of the activities of troops sent in pursuit of Indians who on their own lands were attempting to resist the encroachments and dastardly acts of the unscrupulous gold seekers. But the Army records contain no material of anthropological value.

Anthropological Contributions

Stephen Powers, nearly sixty years ago, in the *Overland Monthly*[11] called the New Riber tribe '*Chimalaquays*' (later changing the spelling to *Chi-mal-a-kwe*) and indicated that the tribe was either extinct or had been absorbed by the Hoopa.[12]

Later, in his large volume on The Tribes of California, he says:

"The Chi-mal'-a-kwe lived on New River, a tributary of the Trinity, but they are now extinct. When the Americans arrived there were only two families, or about twenty-five persons, on that stream who still spoke Chimalakwe; all the rest of them used Hupa."

He then goes on to say:

"On the Trinity itself, from Burnt Ranch up to the mouth of North Fork, there lived a tribe called the Chim-a-ri'-ko (evidently the same word as the above), who spoke the same language as the Chimalakwe, and there are perhaps a half dozen of them yet living."[13]

Powers failed to obtain the name of the New River tribe and erred in saying they spoke the same language as the Chemaʻeko. He learned however that they were exterminated by the onrush of miners, suffering the same fate as other Indians on Trinity River, of whom he writes:

"They were hunted to the death, shot down one by one, massacred in groups, driven over precipices; but in the bloody business of their taking-off they also dragged down to death with them a great share of the original settlers, who alone could have given some information touching their customs. In the summer of 1871 it was commonly said that there was not an Indian left."[14]

Powers had much to say of the dominance of the Hoopa and their assumed authority over neighboring tribes. He was told by a "Mr. White, a man well acquainted with the Chimalaquays" [New River Indians] that this tribe "once had an entirely distinct tongue," but that "before they became extinct they scarcely employed a verb that was not Hoopa.[15]" In his later publication he states:

"The New River Branch were interesting as affording indubitable proof that the Hupa exacted tribute from certain surrounding tribes, for at the time when the whites arrived the Chimalakwe were paying them yearly a tax of about seventy-five cents per capita—that is, an average deer-skin."[16]

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[11] Overland Monthly, Vol. 9, p. 156, August 1872.
[12] Powers, Tribes of California, 72, 91–93, 1877.
[13] *Ibid*, pp. 91-92.
[14] Tribes of California, 94, 1877.
[15] Overland Monthly, Vol. 9, 156, 1872.
[16] Tribes of California, 92, 1877.

The next writer to contribute anything from personal investigation was the late Pliny Goddard who, after spending several years with the Hoopa, wrote:

"New River, a tributary of the Trinity southeast from Hupa, was occupied by a people now extinct, with the exception of one old woman .... The people just mentioned as occupying New River, the Chimalakwe of Powers, have been thought to be identical with or closely related to the Chimariko. From the testimony of survivors it is probable that they were distinct."[17]

Following Goddard came Roland Dixon. Dixon mentioned the New River tribe in three of his publications—in 1905, 1907, and 1910. In 1905, when writing of the *Ko-no-mê-ho* of the Forks of Salmon River, he said:

"It seems certain that the upper courses of the two forks of Salmon river above the Konomi'hū were controlled by a small branch of the stock, speaking a language markedly divergent from the Shasta proper, and that this portion of the stock extended even over the divide, onto the head of New River."[18]

He was right in stating that Salmon River above the Konomeho was controlled by a small branch of the [Shastan] stock, but wrong in thinking that their language is "markedly divergent from the Shasta proper," and also wrong in assuming it to be the same as that of the New River tribe.

Again, in his map published two years later,[19] he spreads the territory of the New River tribe not only over the upper part of the drainage basin of New River but carries it northward across the Salmon Alps and expands it broadly over the middle and upper parts of the drainage areas of the upper two-thirds of both branches of Salmon River—thus embracing not only the New River country and both sides of the high Salmon Alps but in addition covering at least the whole of the territory of the *Hah-to-kê-he wuk*—a tribe speaking a widely different language.

And still later (1910) in his important paper on The *Chimariko Indians and Language* he says of the New River tribe:

"Whether or not the so-called Chimalakwe of New River formed a portion of the Chimariko, or were identical with them, is a matter which must apparently remain unsettled .... The upper portion of New River, about New River City and perhaps below, was occupied according to Shasta accounts by a small branch of the Shastan family, speaking a distinct dialect. Satisfactory statements in regard to the occupants of lower New River cannot now be secured. The survi-

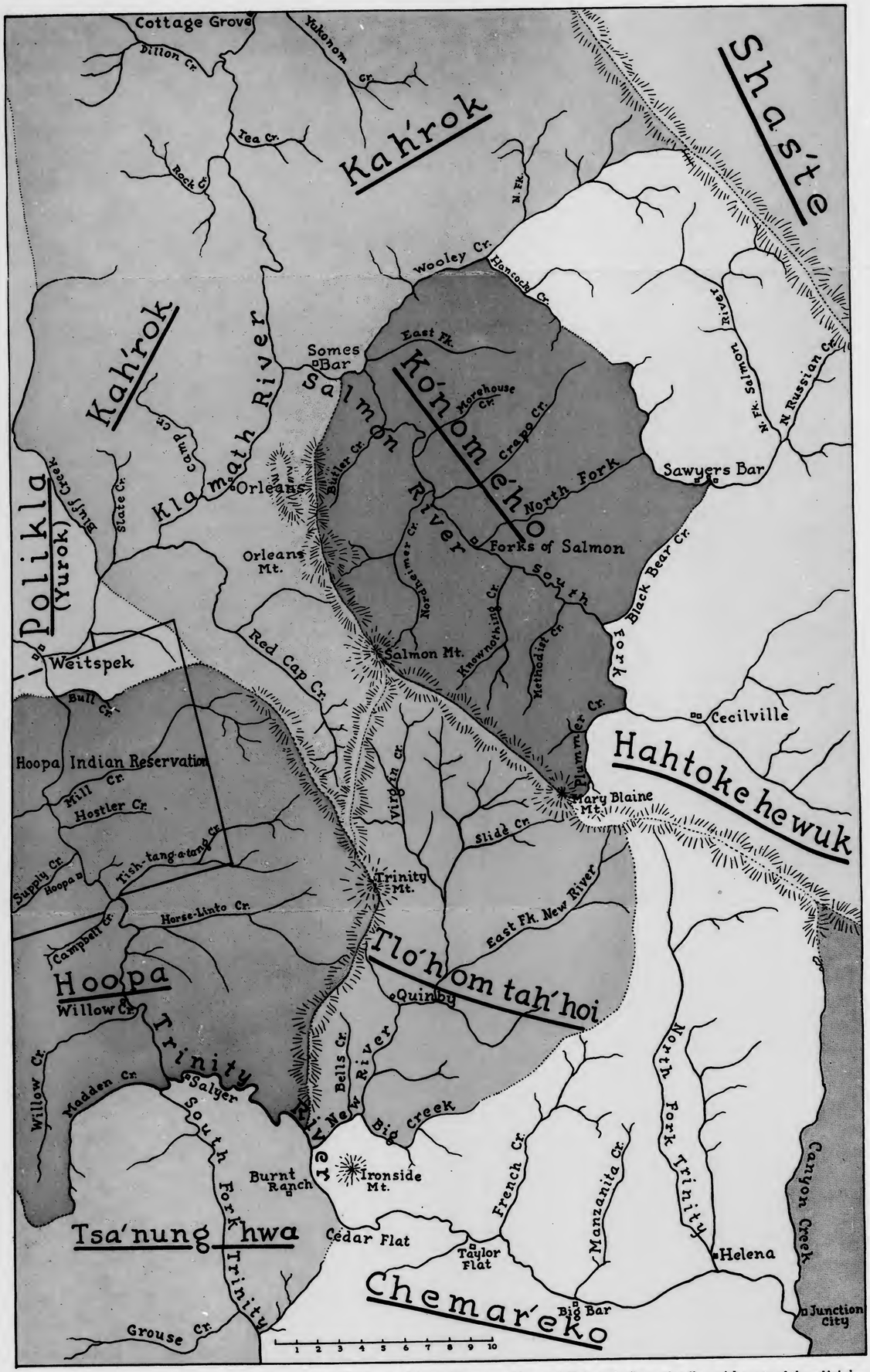
[17] Goddard, Life and Culture of the Hupa, p. 8, 1903. That Goddard omitted to give a vocabulary—or even a few words—of the language of this old woman, is a matter of immeasurable regret.

[18] AMERICAN ANTHROPOLOGIST, Vol. 7, No. 2, p. 215, April-June, 1905.

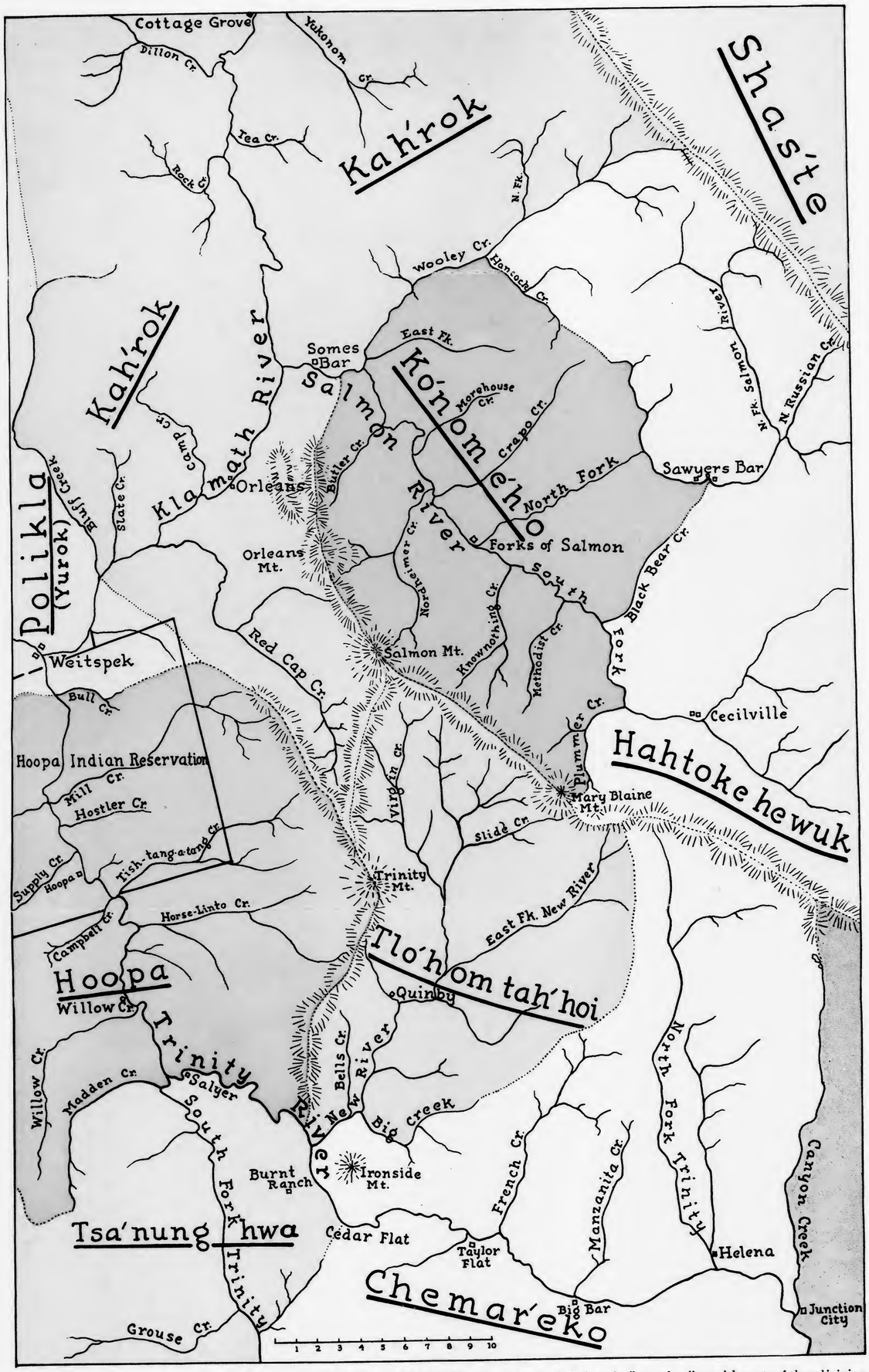
[19] Bull. Am. Museum Nat. Hist., Vol. 17, No. 5, July 1907.



Area in Northwestern California showing territory of Tlo-hŏm-tah'-hoi, Ko-no-me'-ho and Hah-to-ke'he-wŭk tribes with parts of the adjoining tribes. By C. Hart Merriam, 1930.



Area in Northwestern California showing territory of Tlo-hōm-tah'-hoi, Ko-no-me'-ho and Hah-to-ke'he-wūk tribes with parts of the adjoining tribes. By C. Hart Merriam, 1930.



Area in Northwestern California showing territory of Tlo-hōm-tah'-hoi, Ko-no-me'-ho and Hah-to-ke'he-wūk tribes with parts of the adjoining tribes. By C. Hart Merriam, 1930.

vors of the Chimariko most emphatically deny that they ever permanently occupied any part of New River, stating that they merely visited and ascended it a short distance, and only for the purpose of hunting. The people living on New River are declared to have been very few, and to have spoken a Hupa dialect .... Inasmuch as these New River people are entirely extinct, and the Chimariko virtually so, it seems doubtful if the question of their relationship can now be definitely settled."[20]

Kroeber, referring to the New River tribe in 1907 said:

"This Shastan group, the proper name of which is unknown, has been described by Dixon under the name of New River Shasta. In 1902 two aged women appeared to be the only survivors."[21]

As late as 1925 he spoke of the tribe as "the little nation which in default of a known native name has come to be called the New River Shasta."[22] And on his map on page 110 of the same volume he follows Dixon in carrying them over the Salmon Mountains and spreading them broadly over both branches of Salmon River and almost to the very heads of Scott Creek! For even then the true status of the Salmon and New River tribes was unknown. Dixon's assumptions were accepted as facts, with the result that the *Tlō-hōm-tah'-hoi* of New River were confused with the widely different and then unknown *Hah-to-kĕ-he-wuk* of the upper forks of Salmon River.

As it turns out in the light of the facts here presented, the assumption that the New River tribe was the same as one or more of the Shastan tribes on the north side of the Salmon Mountains, was an unlucky guess.

Inevitably, the statements here referred to, with others equally grievous, were accepted and perpetuated in the Handbook of American Indians, where it is said, not only that the tribe had "no name for themselves," but also that "Their language is much closer to that of the Shasta proper than is that of the Konomihu."[23] Such inferences from insufficient evidence should sound a warning against the all too prevalent offence of guessing.

THE MAP

The boundary between the Konomeho and Hahtokehewuk is definitely known only in the southeastern part where, according to the tribes on both sides, it is positively fixed at Plummer Creek. North of South Fork Salmon River its course is less surely known. The areas of the several other tribes are believed to be as correct as the known topography of the region admits.

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[20] The Chimariko Indians and Language. p. 296–297, 1910.
[21] Kroeber, Hdbk. Am. Inds., 270, 1907.
[22] Kroeber, Hdbk. Indians Calif., 280, 1925. Other References on pp. 109, 282-283, nd map p. 1100
[23] Hdbk. Am. Inds., Pt. 2, p. 65, 1910.

Totemism in California 1908

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TOTEMISM IN CALIFORNIA

BY

C. HART MERRIAM

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TOTEMISM IN CALIFORNIA[1]

By C. HART MERRIAM

That totemism exists among the Indians of California seems to have escaped the notice of ethnologists. This may be due to the less conspicuous part it plays in the lives of the people compared with its high development in some other regions, notably Alaska and British Columbia. Nevertheless totemism not only exists in California, but is rather widely prevalent; it is present in many tribes — tribes distributed among widely different stocks; and, when one comes to understand something of the inner life of the people, it is found to be as deeply rooted, and in some cases as important, as in other regions.

It is not my object to discuss the subject totemism, but to record the widespread prevalence among California Indians of certain totemic beliefs and practices which, apparently, have not been previously observed. And it is interesting to note that of the several degrees and phases of totemism, at least three occur in California, namely: (1) The non-hereditary *individual totem;* (2) the hereditary *patriarchal totem;* and (3) the hereditary *matriarchal clan totem.*

I am aware that some ethnologists would restrict the use of the term totemism to the class of cases ordinarily known as *clan totemism;* but clan totemism is so obviously only a higher development of *personal totemism* that such restriction would seem hardly to serve a useful purpose.

In California the totem is always an object in nature — usually an animal, but sometimes a tree or a rock.

Among the several tribes of Mewan stock totemism forms a fundamental part of the religion, and throughout life is a controlling

[1] Read before a joint meeting of the Anthropological Section of the American Association for the Advancement of Science, the American Anthropological Association, and the American Folk-Lore Society, in New York City, December 27, 1906; and briefly noticed in the *American Anthropologist,* vol. 9, p. 168, Jan.-Mar., 1907.

factor in the conduct of the people. The form it takes varies greatly. Thus among the Southern Mewuk (Mewwah) it governs marriage and the choice of partners in games, and also determines the placing and treatment of visitors; while among the Northern Mewuk, where its power over the individual is even more marked, no such social restrictions exist.

In the Middle and Southern Mewuk the totem is hereditary and passes from father to child; the mother's totem is not carried down. If the father is a Deer, all the children — boys and girls alike — are Deer.

In the Northern Mewuk on the other hand the totem is individual, not hereditary. The father may be a Bear, the son a Gray Tree-squirrel, the grandson a Lizard, the aunt a Yellowjacket Wasp. In reply to inquiries as to how one finds out what his totem is, I was told that a young person, on reaching the age of puberty, goes off alone in the forest and wanders for days without food — save such green stuff and roots as he may gather and eat raw. He wanders *hang'-e-lah* (like a lost man) for a period which may last for two weeks. After a time, when asleep, he sees the animal he came from; it or its spirit comes to him and brings him food. After this he goes home but says nothing about what has happened. If on the first or second night it again appears and brings him food, he lives, and throughout life it befriends him; but if it does not come to him and he eats cooked food, he dies.

In this tribe — the Northern Mewuk — the totem may be an animal, a tree, or a rock. The commonest animal totems are the Bear, Deer, Raccoon, Gray Tree-squirrel, Golden Eagle, Lizard,[1] and Yellowjacket Wasp. Certain animals are never totems. Conspicuous among these are the Coyote and Fox. The only tree totem is the Black Oak.

My list of Northern Mewuk totems is only fragmentary and does not include the Great Horned Owl; but a member of the tribe once told me a story which at least implies that this owl is one of them. He said: "One winter a few years ago a sick man near Oleta was on his way home when he fell and could not get up. He lay there

[1] The Northern Mewuk have two Lizard totems: *Pe-lā'-lit-te* the Little Lizard, and *Suk'-kă-de* the Black Lizard.

on the ground all night. It was a cold winter night and he would have frozen to death, but *Too-koo'-le* the big Owl saw him and came and lay down on his breast and spread his wings over him and stayed there all night, keeping the man's *wus'ke* (heart) warm and saving his life."

Among the Middle and Southern Mewuk the totem may be either an animal or a tree, but never a rock — in which latter respect they differ from the Northern Mewuk, many of whom came from rocks. If a tree, it must be either the Black Oak or the Sugar Pine, as these are the only trees from which people ever came. The most usual totems are: the Grizzly Bear (but no other bear), Coyote, Deer, Gray Tree-squirrel, Bat, a considerable number of birds, the small lizard called *Pe'-chik-kah*, the Frog, the water Salamander, the Salmon, and the Yellowjacket Wasp. These people say they never came from the Elk, Black Bear, Mountain Lion, Bobcat, Raccoon, Big Wolf, Fox, Badger, Otter, Shunk, Marten, Ringtail Civet (*Bassariscus*), Porcupine, Groundhog, Ground Squirrel, Chipmunk, Rabbits, Rats, Mice, Gopher, Mole, certain birds, Snakes, the larger Lizards, the Toad, Fish (except the Salmon), or insects (except the Yellowjacket Wasp).

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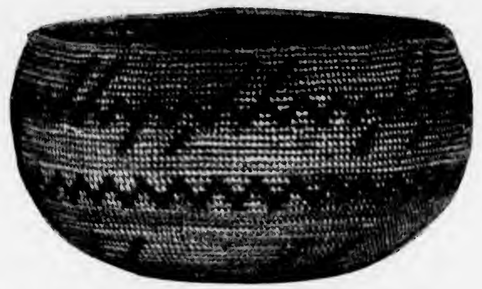


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TOTEMISM IN CALIFORNIA

BY

C. HART MERRIAM

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TOTEMISM IN CALIFORNIA[1]

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That totemism exists among the Indians of California seems to have escaped the notice of ethnologists. This may be due to the less conspicuous part it plays in the lives of the people compared with its high development in some other regions, notably Alaska and British Columbia. Nevertheless totemism not only exists in California, but is rather widely prevalent; it is present in many tribes — tribes distributed among widely different stocks; and, when one comes to understand something of the inner life of the people, it is found to be as deeply rooted, and in some cases as important, as in other regions.

It is not my object to discuss the subject totemism, but to record the widespread prevalence among California Indians of certain totemic beliefs and practices which, apparently, have not been previously observed. And it is interesting to note that of the several degrees and phases of totemism, at least three occur in California, namely: (1) The non-hereditary *individual totem;* (2) the hereditary *patriarchal totem;* and (3) the hereditary *matriarchal clan totem.*

I am aware that some ethnologists would restrict the use of the term totemism to the class of cases ordinarily known as *clan totemism;* but clan totemism is so obviously only a higher development of *personal totemism* that such restriction would seem hardly to serve a useful purpose.

In California the totem is always an object in nature — usually an animal, but sometimes a tree or a rock.

Among the several tribes of Mewan stock totemism forms a fundamental part of the religion, and throughout life is a controlling

[1] Read before a joint meeting of the Anthropological Section of the American Association for the Advancement of Science, the American Anthropological Association, and the American Folk-Lore Society, in New York City, December 27, 1906; and briefly noticed in the *American Anthropologist*, vol. 9, p. 168, Jan.–Mar., 1907.

factor in the conduct of the people. The form it takes varies greatly. Thus among the Southern Mewuk (Mewwah) it governs marriage and the choice of partners in games, and also determines the placing and treatment of visitors; while among the Northern Mewuk, where its power over the individual is even more marked, no such social restrictions exist.

In the Middle and Southern Mewuk the totem is hereditary and passes from father to child; the mother's totem is not carried down. If the father is a Deer, all the children — boys and girls alike — are Deer.

In the Northern Mewuk on the other hand the totem is individual, not hereditary. The father may be a Bear, the son a Gray Tree-squirrel, the grandson a Lizard, the aunt a Yellowjacket Wasp. In reply to inquiries as to how one finds out what his totem is, I was told that a young person, on reaching the age of puberty, goes off alone in the forest and wanders for days without food — save such green stuff and roots as he may gather and eat raw. He wanders *hang'-e-lah* (like a lost man) for a period which may last for two weeks. After a time, when asleep, he sees the animal he came from; it or its spirit comes to him and brings him food. After this he goes home but says nothing about what has happened. If on the first or second night it again appears and brings him food, he lives, and throughout life it befriends him; but if it does not come to him and he eats cooked food, he dies.

In this tribe — the Northern Mewuk — the totem may be an animal, a tree, or a rock. The commonest animal totems are the Bear, Deer, Raccoon, Gray Tree-squirrel, Golden Eagle, Lizard,[1] and Yellowjacket Wasp. Certain animals are never totems. Conspicuous among these are the Coyote and Fox. The only tree totem is the Black Oak.

My list of Northern Mewuk totems is only fragmentary and does not include the Great Horned Owl; but a member of the tribe once told me a story which at least implies that this owl is one of them. He said: "One winter a few years ago a sick man near Oleta was on his way home when he fell and could not get up. He lay there

[1] The Northern Mewuk have two Lizard totems: *Pe-lā'-lit-te* the Little Lizard, and *Suk'-kā-de* the Black Lizard.

on the ground all night. It was a cold winter night and he would have frozen to death, but *Too-koo'-le* the big Owl saw him and came and lay down on his breast and spread his wings over him and stayed there all night, keeping the man's *wus'ke* (heart) warm and saving his life."

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WASHINGTON, D. C.

The Unforseen in Indian Vocabulary Work

Reprint. 1922 (Natural History)

C. Hart Merriam
Papers
BANC MSS
~~83/129 c~~
80/18 c

[*Reprinted from* NATURAL HISTORY, Vol. XXII, No. 1, p. 82, 1922]

THE UNFORESEEN IN INDIAN VOCABULARY WORK

BY

C. HART MERRIAM *

THE task of collecting and verifying Indian vocabularies, sentences, and texts has many attractions, many surprises, and many disappointments. Nothing would seem easier than the setting down of words and sentences obtained in response to such simple questions as: "What do you call a black bear?" "What is the name of this basket?" and so on. But when one comes to check up his results by other Indians he discovers undreamed of possibilities. When, for instance, he finds that the expression recorded for *get up* means "it's morning," that the name received for a particular basket means "dirty old thing," that the word recorded for *black bear* is "blackberry," the word for *hungry*, "I guess I'll eat," and others equally startling, he is reluctantly forced to admit that words obtained from Indians do not always mean what they seem.

In the case of words that are the names of definite objects—as fire, water, sun, rain, snow, bear, coyote, eagle, and so on—errors rarely occur, but in other cases seemingly similar one must be on his guard. Thus in many languages the word given for the particular river or mountain near which the Indian resides is not its specific name but the general term used in a specific sense—meaning *the* river, or *the* mountain, it being the one uppermost in the speaker's mind. The same is true of the tribal name, for in California the word given in reply to the question, "What is the name of your tribe?" is in many instances the word for people—meaning *the* people. Thus the commonly accepted "tribal names" Mewuk, Midu, Nissenan, Patwin, Win, Wintoon, Yahnah, and Yokots are in each case—in the language of the tribe speaking—merely the word for *people*, meaning *the* people = our people.

Words expressing condition—as sick, well, kind, unkind, happy, lonesome, and a multitude of others—are particularly dangerous, as the answers are likely to be sentences instead of single words.

Indians, like ourselves, often have several words for the same thing. It is important therefore to ask for additional words of the same meaning; otherwise, in comparing vocabularies from Indians of the same tribe, one may be misled by different words to suspect the existence of another dialect.

It appears, therefore, that however honest and well-meaning an informant may be, a vocabulary—and still more emphatically a collection of sentences—should be looked upon with suspicion until verified. If this is impossible, as when the informant is the only survivor, it is well worth while to go over the ground with him a second time, after a lapse of months or years. In this way, many errors are corrected.

In the course of work of this kind one has many interesting, many curious, and some exasperating experiences. Some Indians are naturally suspicious and avoid giving direct answers. Others feel that you would not ask directly and boldly for the answer you really want, but that your question should be taken as suggestive; so, after due consideration, you are given an answer which the Indian's imagination pictures as conveying the desired information—howsoever wide it may be from the word or expression you are seeking. Hence it is not to be wondered at that the reading of a vocabulary or text to another person of the same tribe nearly always results in startling discoveries.

*Research Associate, Smithsonian Institution (E. H. Harriman Fund)

Publications: C. H. Merriam, Miscellaneous

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Erroneous Identifications of "Copper Effigies"

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DISCUSSION AND CORRESPONDENCE

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DISCUSSION AND CORRESPONDENCE

PROFESSOR MENDIZABAL AND THE NÁHUAN CHRONOLOGY

While the points raised by Professor Mendizabal in his article in the present number of the *Anthropologist* deserve to be given due consideration, the theory which he advances runs counter to the generally accepted belief of Americanists in several important features. It takes no account of the demonstrated precedence of the Mayan calendar over that of the Mexicans in point of time. It does not bring out the fact that no actual correlation between the movements of Venus and the Mexican calendar has been demonstrated in inscriptions or native manuscripts and that such correspondence as has been noted applies only to the general proposition that eight solar years of 365 days equal five Venus years of 584 days and that both of these in combination with the tonalámatl make a cycle of 104 years. This cycle would be five days out on Venus and twenty-five days out on the tropical year making a total divergence of thirty days in one round. The early Mayan inscriptions show no demonstrable relation to Venus, although the symbol for this planet appears in the later ones.

ERRONEOUS IDENTIFICATIONS OF "COPPER EFFIGIES" FROM THE MOUND CITY GROUP

THE October-December 1922 number of the *American Anthropologist* (Vol. 24, No. 4, pp. 397-431) contains an interesting article by William C. Mills, entitled "Exploration of the Mound City Group, Ross County, Ohio."

Among the illustrations are several of copper "effigies" identified as "eagles." One of these (Fig. 44) has the large eye and short, strongly decurved bill of an eagle and doubtless is correctly labeled. The others, as any ornithologist can tell at a glance, are wrongly identified. Thus Fig. 37, labeled "effigy of eagle heads" shows the small eye and relatively long straight bill, hooked at the tip, of the common turkey buzzard or vulture, while Fig. 46, labeled "effigy of eagle made of copper," has the massive hooked bill, notched and lobed at base, characteristic of the parrots.

In addition to the bird effigies figured, there is a curious elongate object (Fig. 49) called "effigy horn of the mountain goat" which bears no resemblance whatever to the horn of that animal, but which suggests, though it by no means actually resembles, the horn

of a mountain sheep. It may have been copied from some kind of fossil, but could not have been intended to represent the horn of any American mammal.

The misidentifications to which attention is here called are by no means unique, for unhappily the literature of anthropology and archaeology abounds in more or less similar cases.

To a naturalist, the complacency with which certain authors distribute names of mammals, birds, and reptiles in the legends referring to figures on pottery and other objects is truly appalling—and it might be added that the publication of such easily avoided errors hardly tends to inspire confidence in an author's thoroughness. Surely persons familiar with the dominant types of our native fauna are not so scarce as to imply difficulty in obtaining the correct names of most of the animals figured.

I may be pardoned for reiterating what I have said many times before, namely, that since our Indians are born naturalists—naturalists by inheritance and daily association—it seems strange that our schools of anthropology and archaeology fail to recognize the importance of preliminary training in natural history.

C. HART MERRIAM

A LAST WORD TO PROFESSOR DIXON

ON page 109 of the present volume of this review, Prof. R B. Dixon ends in a personally disparaging way a note in reply to my comments on his criticism of my *Essai sur l'origine des Dénés*. Considering that, in answer to private representations, I had explained to him that my taking his reference to the cultural origin of the Dénés for a hint at the ethnic cradle of the same was due to a mere physical accident—one word hidden, as it were, in a crease of the typewritten copy of his article sent me by an American correspondent, after which I had written while on the wing—I am rather surprised to see that he should resort to a suggestion of dishonorable tactics on my part. The learned professor makes the most he can of that slip, which he seems to give as covering the whole question at issue, and he would fain have us believe that it condones his other strictures on my book. In simple justice to my treatment of those features, which he represents as wholly uncritical, I may be allowed to reproduce herewith what I wrote him on January 3 ultimo.

> You do not tire repeating that such and such practices "are so almost universally spread among the uncivilized peoples of the world, that the

[*Reprinted from* SCIENCE, *N. S., Vol. XXVIII., No. 709, Page 147, July 31, 1908*]

MEANING OF THE SPANISH WORD GAVILAN

IN a recent translation of a Spanish manuscript in the Bancroft Library of the University of California, entitled "A Mission Record of the California Indians," by Dr. A. L. Kroeber,[1] the following sentence occurs (p. 4): "They have a great desire to assemble at a ceremony regarding a bird called vulture (gavilan)." And in a foot-note it is stated that the bird "is more probably the eagle than the California condor, which the word gavilan properly indicates."

As a matter of fact the word *gavilan* means neither eagle nor vulture, but among Spanish and Spanish-Mexican people is the ordinary common every-day word for hawk. In the same language eagle is *aguila* (pronounced *ag'-il-lah*), but the California condor has no name (because it does not inhabit either Spain or Mexico), although the Spanish-speaking people of southern California usually call it *vultur*, or *vultur grande*.

There is no doubt, however, that several of the early Mission Padres failed to distinguish the eagle from the large hawks, and used the name *gavilan* indiscriminately for both; hence Dr. Kroeber is entirely right in assuming that the ceremonial bird of the Mission Indians of Southern California is the eagle. It is the golden eagle (*Aquila chrysäetos*).

In another place in the same article (p. 7, foot-note) Dr. Kroeber states: "Boscana, however, describes the bird as much resembling the common buzzard, but larger, which clearly makes it the condor." This seemingly natural inference is entirely erroneous. Buzzards are large hawks—not vultures—and the bird we in America call "turkey-buzzard" is not a buzzard at all, but a vulture. Boscana's "common buzzard" is a large hawk closely related to our red-tail, and the bird he described as "much resembling the common buzzard, but larger," was of course the golden eagle. Had he meant the turkey-buzzard he would have used the Spanish-Mexican word *aura* (pronounced *ow'-rah*), which is the name by which the turkey-buzzard is known among the Spanish-speaking people of California.

C. HART MERRIAM

[1] *Univ. of Calif. Publications*, American Archeology and Ethnology, Vol. 8, No. 1, May, 1908.

A remarkable case of word borrowing among California Indians: C. HART MERRIAM. Work among the Shoshonean tribes on both sides of the Nevada-California boundary south of the latitude of Mono Lake has brought to light a surprising if not unique case of the borrowing of words, particularly the names of animals. These names as used by the Monache, of Owens Valley on the east side of the Sierra, disagree almost wholly with the names used by their relatives only a short distance farther north—the "Northern Piute" bands of Mono, Walker and Pyramid Lakes. Further study has shown that the un-Shoshonean names of the Owens Valley Monache are in current use among the several derivative Monache tribes on the west side of the Sierra. These names that differ from those of the "Northern Piute" agree essentially with those of an unrelated stock, namely, the Yokut, of San Joaquin Valley. In other words, a series of tribes of Shoshonean stock have set aside the animal names in common use among their near relatives and have replaced them by the names used by several tribes of a widely different linguistic stock—the Yokut. So far as I am aware, no parallel is known.

2/5/9/33

Concentration of remnants of Indian tribes in northwestern California: C. HART MERRIAM. Probably no part of the United States is so little known from the standpoint of its aboriginal inhabitants as a small area in the mountains of northwestern California—an area restricted to the drainage basins of the Salmon and New Rivers with adjacent parts of the main Trinity and its South Fork. Within a radius of forty miles from Hoopa Valley there were in whole or in part the home lands of nineteen tribes of Indians, representing eight linguistic stocks. It is doubtful if in any other part of the world there are in so small an area so many tribes speaking different languages. Most of these tribes are fairly well known, but during the mining days of the fifties and early sixties several of them were practically exterminated by the onrush of gold seekers and the troops called in to help. Indeed, so complete was the destruction that in the case of four of the tribes the few survivors succeeded so well in remaining hidden from inquisitive eyes that not even the names of the tribes were ascertained by anthropologists.

2.5/9/30

Reprinted from SCIENCE, May 23, 1930, Vol. LXXI,
No. 1847, page 546

THE NATIONAL ACADEMY OF SCIENCES

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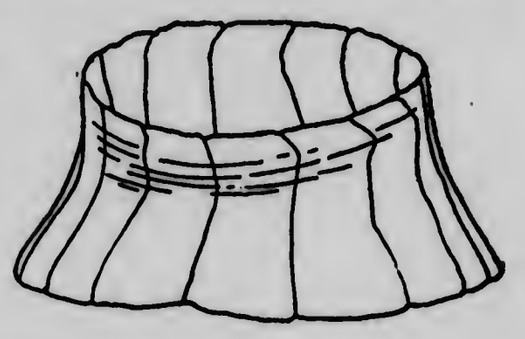
A remarkable case of word borrowing among California Indians: C. HART MERRIAM. Work among the Shoshonean tribes on both sides of the Nevada-California boundary south of the latitude of Mono Lake has brought to light a surprising if not unique case of the borrowing of words, particularly the names of animals. These names as used by the Monache of Owens Valley, on the east side of the Sierra, disagree almost wholly with the names used by their relatives only a short distance farther north—the "Northern Piute" bands of Mono, Walker and Pyramid Lakes. Further study has shown that the un-Shoshonean names of the Owens Valley Monache are in current use among the

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50

TRANSMIGRATION IN CALIFORNIA. — Among the Indians of California, belief in transmigration is widespread. Most of the tribes say that the mythological beings whom they call "The First People" became animals or other natural objects before real people were created. The belief that existing people, after death, enter, or are transformed into animals, is less common. At the same time most of the Sierra tribes and some of those in Southern California hold that a large owl (usually the Great Horned Owl) makes a practice of capturing ghosts of the departed. This belief I have encountered from the Noto′koiyo or Northeastern Maidu southward to the Tejon and even to the To′ngvā of San Gabriel.

I was once asked by a Northern Mewuk if I had ever seen the broad belt of bony plates which surrounds the eyeball of the Great Horned Owl (see accompanying figure). On replying that I had, I was assured that these closely imbricating plates are the "finger-nails all jammed tight together of the ghosts caught by the owl."



The Northern Mewuk believe that the ghosts of good Indians turn at once into the Great Horned Owl (Too-koo-le) and remain this bird forever after; but that bad Indians turn into the Barn Owl (Et-tā′-le), the Meadow-Lark (Yu′-kal-loo), the Coyote (O′-lā-choo), or the Gray Fox (Choo′-moo-yah). Whatever mammal or bird an Indian becomes after death he continues to be forever — there is no change after that.

The Pā′-we-nan or Southwestern Maidu say that when a person dies his spirit (*oos*) goes out and may go into any one of a number of animals or things. It may turn into an owl or a coyote, a snake or a lizard; it may become a whirlwind,[1] or it may go into the ground and become earth; sometimes, but rarely, it goes off to a good place.

Among the Southern Mewuk the old people say that if a person dies without a hole in the septum of the nose, he will turn into a fish. In this tribe it was formerly the practice of both men and women to perforate the nose for the insertion of a rod of white stone or shell called *kun-no′-wah*.

C. Hart Merriam.

[1] The Northern Mewuk also say that whirlwinds and dust whirls are ghosts dancing swiftly round and round, and warn people to keep out of their way.

Reprinted from the Journal of American Folk-Lore, Vol. XXII. — October-December, 1909. — No. LXXXVI.

Reprinted from SCIENCE, August 24, 1934, Vol. 80, No. 2069, pages 186–187.

A HYPOTHETICAL "SANCTUARY" FOR OCEAN-DWELLING SEALS

A RECENT leaflet, signed by C. W. Hobley, secretary of the Society for the Preservation of the Fauna of the Empire, states that the Newfoundland sealing industry "is steadily declining" and that "this spring (1934) about eight ships went out and some 248,000 seals were killed."

He urges that an expedition "should be dispatched with qualified scientific observers, to study the bionomics of the two species involved (*viz.*, Hood and Harp seals) and further as an outcome of their observations to make recommendations regarding a sanctuary, and possibly some protection for immature animals."

The two kinds of seals mentioned—*Harps* and *Hoods*—are pelagic animals. They live in the open sea, and in early spring (usually March) resort to the Arctic ice floes—mainly those in the North Atlantic between Labrador and Greenland—to give birth to their young.

These great ice packs are steadily moving southward, steadily melting and soon disappear, and the seals, old and young, take to the open ocean—and as a rule are not again seen until the following year. They do not normally visit land but spend their entire lives in the sea, except for the brief period in early spring "when a still small voice within" invites them to visit the ice fields for purposes of procreation.

These being the facts, why should an expedition "be dispatched with qualified scientific observers to study the bionomics of the two species involved . . . and to make recommendations regarding a Sanctuary and possibly some protection for immature animals"?

Where, except on the Arctic ice fields where they whelp their young, could an expedition go to find either Harps or Hoods? And where could a sanctuary be established except on floating ice—ice that is melting and soon disappears in the wide ocean?

Had the author looked into the natural history of the American seals or the literature of the seal fishery, he would not have said: "It appears probable that the coast of Labrador is the breeding region and that the herds thence migrate south and southeast to the western and northern coasts of Newfoundland"—for he would have learned that these seals (Harps and Hoods) breed on the ice floes and—unless wounded by terrestrial or aquatic sharks—rarely visit the land at any time.

C. HART MERRIAM

LAGUNITAS, CALIF.

List of publications re Indians 1903-04

80/18
c

PUBLICATIONS OF C. Hart Merriam WITH TITLES PERTAINING TO INDIANS

1904 Distribution of Indian tribes in Southern Sierra and adjacent parts of the San Joaquin Valley

1905 Indian population of California

1907 Distribution and classification of the Mewan stock

1908 Totemism in California

1909 Transmigration in California

1910 The Dawn of the world

1917 Indian villages and camp sites, Yosemite

1916 Indian names in the Tamalpais region

1917 Mah'tah * turkey buzzard

1918 The acorn * food

1922 The unforeseen in Indian vocabulary work

1923 Athabaskan term nung-kahhl

1923 *copper effiges

1926 Hearings on Indian affairs

1926 Hearings * Indian tribes * California

1926 Source of the name Shasta

1926 Pit River Indian tribes

1927 Disease and poverty * California Indians

1928 An-nik-a-del

1929 The copeh of Gibbs

1930 The New River Indians

1930 Little known tribes * Northwestern California

1930 * Indian tribes * " "

1930 Word borrowing among California Indians

1930 Concentration of * Indian tribes *

1930 The Em-tim-bitch *

9/9/38
MWT

Am. Anthropological Association

Meeting at New Haven, Dec. 28-30, 1925

[Cut from Am. Anthropologist, Vol. 28, No. 1. Jan-March 1926
pp 222-223.

At the general sessions the following papers were presented (those marked with an asterisk were read by title):

Melville J. Herskovits, *Age changes in skin color of American Negroes.*
Charlotte D. Gower, *Factors influencing the formation of the lower border of the pyriform aperture.*
Herbert V. Williams, *Notes on prehistoric syphilis.*
Carl E. Guthe, *The Anthropological field in the Philippines.*
Bruno Oetteking, *Variations in the occiput.*
George Grant MacCurdy, *American School of Prehistoric Research, Report of Director.*
Ruth O. Sawtell, *The Azylian burials at Montardit (Ariege), France.*
Edna Thuner, *Is there a place for prehistory in secondary schools?*
Dudley J. Morton, *Man's erect posture, was it acquired or inherited?*
*Stansbury Hagar, *The four scorpions of the Borgian Codex.*
P. E. Goddard, *When did man reach America?*
E. W. Gifford, *Physical types of aboriginal California.*
Walter Hough, *The development of culture in relation to population.*
George W. Briggs, *Some tales of the Gorakhnathis.*
John M. Cooper, *The Obidjuan band of the Tetes de Boule.*
Edward Lindsay, *The spread of parole in the United States as an example of diffusion.*
Frans Olbrechts, *Mythology and folk-medicine.*
Gladys A. Reichard, *The Navajo clan and clan-group.*
D. Jenness, *Social organization among some Athapaskan tribes in Northern British Columbia.*
Nathaniel Cantor, *Primitive property in New Guinea.*
Agnes C. L. Donohugh, *Notes on the Luba of Southeast Congo.*
Roland B. Dixon, *Hokan and Melano-Polynesian.*
A. L. Kroeber, *Problems of the archaeology of Peru.*
G. E. Davis, *Hidden symbols of past races.*
*J. Harley Stamp, *Tchucktchi tatoo designs.*
Warren K. Moorehead, *Exploration of the Etowah mounds.*
C. Hart Merriam, *Tribes of northeastern California.* Presented Dec. 30, 1925. Lantern slides
Neil M. Judd, *The development and decline of Pueblo Bonito.*
Kirk Bryan, *A geologic study of the alluvial deposits in Chaco Canyon.*
Karl Ruppert, *Pueblo del Arroyo, Chaco Canyon, N. M.*
Frank H. H. Roberts, Jr., *The pottery sequence of Chaco Canyon.*
Ruth L. Bunzell, *Factors determining Zuni decorative style.*
A. Irving Hallowell, *Bear ceremonialism among the Algonkian people.*
H. Newell Wardle, *A rare knife from Montana.*
*J. E. Pearce, *Some Texas stone artifacts.*
*Marshall H. Saville, *Mosiac decorated stone masks in ancient Mexico.*
E. W. Gifford, *Composition of political units in aboriginal culture.*
Herbert J. Spinden, *The Venus calendar of the Mayas.*
Fay-Cooper Cole, *Family and clan in Central Sumatra.*
Carroll G. Alton, *Shantok, an historic Mohegan village site.*

ALFRED V. KIDDER,
Secretary.